

THE CONFESSION

of Faith, conteining how the troubled
man should seeke refuge at his God,

*Thereto led by faith: with the declaratiō of the
article of iustification at length. The order of
good workes, which are the fruites of faith: And
how the faithful, and iustified man, should walke
and live, in the persite, and true Christian
religion, according to his vocation.*

*Compiled by M. Henry Balnanes of Halhill, &
one of the Lords of session, and Counsell of SCOTLAND,
being as prisoner within the old pallaice of Roane:*

In the yeare of our Lord. 1548.

Direct to his faithfull brether, being in like trouble or more.

*And to all true professours, and saviours of the
syncere worde of God.*

Act. 1. Hab. 2. Rom. 10.

*He shall come, and I shall not tary, in whome who beleue,
shall not be confounded.*



¶ Imprinted at Edinburgh, by
Thomas Vautrollier. 1584.





TO THE RIGHT

Honourable, and Vertuous Ladie,

ALISON SANDILANDS, Lady of

Hormistoun: Thomas Vautrollier,

her humble Seruitour; wisheth grace,

and peace, in Christ Iesus.

WHile I consider, (Noble Lady) how that after the miserable saccage of IERUSALEM, vtter wrake and ouerthrow of the ciemie and temple thereof, lamentable leading till, and being in captiuitie of the Iewes, and to the eyes of man, the vnrecoerable desolation of that whole common weale, hauing nowe as it were, lying so many years deadly buried: yet at the last, besides their deliuerance, which was

A ij

THE EPISTLE

most wōderful, how I say that wher-
in their greatest beaurie, and highest
felicitie euer did stand: yea, the onely
glorie wherein any people could ex-
cell, that is, the lawe of God giuen by
MOYSES, was found out amongst
the old & desperate ruines, vndestroy-
ed, vnuiolated, and safely preserued, as
is to bee seene by the holy historie 2.
Chro. 34. 2. King. 22. I cā not but ac-
knowledge the wonderful prouidēce
& exceeding great mercy of our god,
in preseruing from tyme to tyme, his
blessed law and word, wherein onely
consisteth the glorie & felicitie of his
church vpon the face of this earth, frō
deprauation, corruption, and destruc-
tion, in whatsoeuer extreame dāgers:
howsoeuer the blinde papistes cannot
see this, without a visible & glistering
successiō of a Church, to do the same.
The like perswasion, whereof now in
the

DEDICATORIE.

the whole body of the scripture, now
in some parts or portions of the same:
the histories of tymes and memories
of men do recorde: so that Gods care-
full prouidēce: & merciful preferua-
tion hath alwayes beene bent herea-
way. And if it be lesome to compare
small, base, and litle thinges, vnto such
as are great, highe, and mightie: surely
there was a certein prettie, learned, and
godly treatise, compyled by a diuine
lawier, and honourable sessioner of
the kings maiestie, his session and pu-
blicke Counsell, which through the
iniuries of time, negligēce of keepers,
great and carefull distractions of the
author, was so lost, and to the opinion
of all perished, that being earnestly co-
ueted, greatly desired, and carefully
sought for, and searched out by some
good, godly, and learned, as hauing
some intelligence of the authors tra-

*M. Henry
Balnanes.*

THE EPISTLE

uels in that part: yet it could neuer bee had, as desperate at any tyme to haue beene able to bee recouered: vntill to mans appearance of mere chance, but most assuredly by the mercyfull prouidence of our God, a certeine godly, and zealous gentleman, priuy to the desires of some that so earnestly coueted it, being in the towne of Hormistoñ in Lothiane, findeth the same in the handes of a child, as it were seruing to the childe to playe him with, and so receaued and recouered the the same. And as this treatise was a prettie, & gentill strand of the abundant fountaine of the scriptures: why might it not in this point sauour of the own source, spring, & beginning? why might not the birth in such a case follow the nature and conditiõ of the womb? & why might not the daughter this farre euen resemble the mother,
or

*Richard
Bannan-
tine.*

DEDICATORIE.

or be of the same fortune, & as it were
subiect, to the same fatalitie with her.
Wherefore, this treatise comming to
my handes, as a singuler token of the
finders louing kindnes, and liberall
will, and affection towards mee, con-
sidering the worthines, vtilitie, com-
pendious learning, and singuler god-
lines thereof: I could not, either bee
so inique to the honourable fame of
the godly author: either so ingrate to
the louing propiner, and offerer vnto
mee, either enuious to the common
wealth of christianitie, or sacrilegious
towards God, in suppressing his glo-
rie in this point, as not to commit the
same by my trauell, to a longer and
more lastie memorie: that so in this
raritie of trustie and faithfull hand-
maides, and great store of treasonable
dealing of vile hyrelings: This lawfull
& louing daughter might after a ma-

THE EPISTLE

ner and some what ancillat or famu-
lat (so to speake it after the latines) to
the owne mother , that is, to the scrip-
tures , whereof shee floweth and pro-
ceedeth. And surely not a fewe, nor
small reasons moued mee to vtter the
same (worshipful Lady) vnder the sha-
dow of your name , and as it were de-
dicat it , at least my paines and trauels
in setting it out , vnto your honour.
For , it being found and recouered in
your ground and holding , and after a
maner being the birth thereof : who
can so iustly as yee nowe and yours
challenge the right of the same , after
Gods calling to his mercies , the Au-
thor : It is also a work bredd & broght
forth in that affliction , and banishmēt
for Christs sake , in the which yee did
breede and bring forth your dearest
children. It is the worke of a faithfull
brother and most trustie Consellour
par-

DEDICATORIE.

participant of all the afflictions, & continuing constant to the end, and in the end. It is such, that when as it was (I wot not howe) negligently letten bee, amongst the handes of babes to play them with, it was through gods prouidence recouered by that godly gentleman, your Ladyships secretarie. It was by that notable seruant of God, *Richard Bannastine, Iohn Knox.* whome the Larde, your Husband of godly memorie, and yee did euer so duetifully reuerence, and he so fatherly & christianely loue you, so earnestly cared for, & so diligently sought out, & inquired of, that it might be preserved from perishing as almost nothing more. And as the booke of the law found in the temple by Gods prouidence, was presented to IOSIAS, to renew again the couenant betwixt God, and his people, & to bring them againe vnder his right obedience, and found them in his true

THE EPISTLE

knowledge and worshipping, which all now a long time had beene put in obliuion: who wot, but the like is resembled and shadowed to you, and giuen you to vnderstande and learne in finding this pendicle of Gods lawe, and word in your dwelling, that yee and yours maybe put in mind of your duety towards God, constantly to abyde by his trueth, and to see that hee bee truely serued in your dominion, that yee and yours thus first seeking the kingdome of god, & righteousness thereof, then all other things may bee cast vnto you: in case yee or they faile in so doing, it may be a testimonie against you or them, that God hath offered him selfe euē to be found by you, & in your ground, and yet ye haue not rightly regarded him. Surely, these with other reasons, besides my ductie towards your honour, moued me to
out

DEDICATIOIE.

set out this small worke chiefly vnder
your name. The vtilitie whereof (I
doubt not) shall be found so profita-
ble, the delite so pleasant, the dignitie
so excellēt, that whosocuer readeth it,
shall find them greatly commodat, by
the goodnes of god the fountaine there-
of, ioyfully delited by the author or
writer, & honorable decored through
your meane, whereby they inioye the
vse of it. Now as to that, that rests, god
euer preferue your Ladyship, & yours
in his true feare, graūt you good day-
es, and long life, to the furtherance and
aduancement of his glory, the helping
to the building vp of the worke
of his Church, and your
eternall confort.

(* *)

EDICATROIE

of his Church and country.



IOHN KNOX, THE

bound Seruant of IESVS CHRIST,
*unto his best beloved brethren, of the con-
gregation of the Castle, of S. Andrewes.
And to all professours of Christs true Euan-
gell, desireth grace, mercy, & peace, from
God the Father, with perpetuall con-
solation of the holy spirite.*

Blessed bee God, the father of our
lord Iesus Christ, whose infinite
goodnes and incomprehensible
wisdom, in euery age, so frustrats the
purpose, & maketh of none effect, the
flight of Sathan, that the same things,
which appeare to be extreme destruc-
tiō, to the iust, and dānage to the small
flocke of Iesus Christ, by all mens ex-
pectation (yea, and sathan himselfe) by
the mercy of our good God, are tur-

THE EPISTLE.

ned to the laude,praise,& glorie of his
own name, vtilitie & singuler profite
of his congregatiō, and to the pleasure
confort, and aduancement of thē that
suffer. How the name of the oncly li-
uing God, hath beene magnified in all
ages, by them which were sore trou-
bled, by persecution of tyrants, exiled
from their owne countrey, long were
to rehearse. Yet one or two principall
will wee touche, for probation of our
words foresaid. Sathan moued the ha-
tred of the rest of his brethren, against
yōūg I O S E P H: To whom God pro-
mised honours, and authoritie, aboue
his brethren and parentes. To the im-
pedimēt whereof Sathan procured, he
should be sould, as a boūdmā or slaue,
caried in a strange cōūtrie: where ma-
ny yeares iniustly, hee suffered impri-
sonment. And sathan wrought this, to
the intent, that he which reprobued the
wicked-

Gen. 37.

THE EPISTLE.

wickednes of his brethren, should per-
ish altogether. For nothing is so sathā
more noysome, as these mē in whom
Godlines, & in whome puritie of life,
and hatred of iniquitie, appeareth, that
they should flourish in dominion, or
authoritie. But all his Counsels were
frustrate, when by the singuler mercy,
and prouidēce of God, I O S E P H was
exalted in most hight honours: made
principall Gouvernour of E G Y P T, by
P H A R A O, the potēt king therof: who
gaue in charge, that all princes of his *Gen. 41.*
kingdom, should obey his wil, & that *Psal. 104.*
his senatours should learne wisedome
at the mouth of I O S E P H. Who no
doubt, with all studie set foorth the
true knowledge, worshipping, and
religion of the onely liuing God,
which in that cōtrey was vnknowē
before. And after certaine yeares, hee
receaued his father, & brethrē in this

THE EPISTLE.

*Gene. 15.
Iosue. 11.*

*3. Reg. 12.
3. Reg. 13.
Ch. 16.*

*Esa. 1.
Jer. 3.
4. Reg. 17.
Ch. ultimo.*

same Countrey, whome hee with all
godlinesse, and wisdom, in the years
of hunger, sustained & nourished. And
so was sathã frustrate & all his deceate
turned to nought. When (after this)
god of his great mercy, according to
his owne promis, sometime made to
ABRAHAM, had placed the people of
Israel, in the land of CANAAN: Sathã
to corrupt the true religion, which
they had receaued frō god by his faith
full seruant MOYSES, inuented abo-
minations of Idolatrie, vnder the pre-
text of the true worshipping of God:
And albeit, frequently they were re-
proued, by true Prophetes; Yet euer
superstition preuailed, while God of
his righteous iudgemēt, was compell-
ed to punish, first ISRAEL, and there-
after IVD A, giuing them in the pow-
er of their ennemies, which translated
them from their owne Countreyes:

SAL-

DEDICATORIE.

SALMANASER, ISRAEL, vnto ASSYRIA : & NEBVCADNETZAR, IYDA vnto Babylon. Then Sathan beleued the true knowledge, and worshipping of God, to haue decayed for euer. But he was farre deceaued, when first NEBVCADNETZAR, king of BABYLON, & the mightiest prince in the earth, & after him DARIVS, the potent king of MEDIA, receaueth the true knowledge of the Lord God, by DANIEL the prophet, one of the same number, whiche were transported from their owne countrey. And not only receaued the kings (the hauing the whole Empyre in earth) the true religion of god, but also commanded the same to be obserued by their subiectes. For after this manner, it was written: Then DARIVS wrote vnto all people, nations & toungs in the vniuersal earth, saying: Peace bee multiplied with you. A de-

THE EPISTLE.

crete is ordeined by mee , that in my vniuersal Empyre & kingdom, all mē shall feare, dread, and honour the God of DANIEL: for he is the liuing & eternall God for euer. He is a deliuerer, & Sauour, working signes, & wonderfull thinges in heauen & earth, which hath deliuered *Daniel* frō the denne of lions. Secondly after *Darius* , the most prosperous, valiāt, & mighty CYRVS, the first Monarche of the Persians, & Medians, not onely of the true liuing God (by the same prophete) obtained knowledge, but also for singuler affectiō which he bare to the true religiō, restored vnto libertie the people of Israell, permitting vnto them to build a new temple of SOLOMON, and to repare the walles of Ierusalem, which by the Babylonians sometyme were brought to ruine. And albeit that by the perpetuall hatred of sathan, working
ing

THE EPISTLE.

ing by his members, some years they were impedit, yet at the last (to the great consolatiō of all the people) was the work finished, where many years after, Gods true religiō was obserued.

Sathan neuer beleued his purpose rather to take effect, thē when after the death of Iesus Christ, hee moued the princes of the priests (who then were esteemed the true church of god) to persecute the Apostles, and other professors of Christs euangel. For who beleued not great damage to followe the cōgregation. Whē after the death of STEVEN (who was stoned to death) *Act. 7.* the professors were dispersed, banished, and exiled from Ierusalem. But what entres therby tooke the church of god, the ii. chap. of the Actes of the Apostles, sheweth in these wordes: , And they whiche were scattered abroad, because of the affliction that

THE EPISTLE

, arose about STEVEN, wēt through
, till they came vnto PHENICE, and
, CYPRVS, and ANTIOCHIA,
, preaching plainly the Euangell of Ie-
, sus Christ.

Of these, and other testimonies of
the scripture, we may cōsider (deare-
ly beloued brethren) that the infinite
goodnesse of our Father, turned the
same thinges, whereby sathan and his
members intende to destroy, and op-
presse, the true religion of God, to the
aduancemēt, and forthsetting thereof.
And that no lesse in these latter, wic-
ked, and dangerous dayes, then he did
in any age before vs. Which thing,
shall openly declare, this godly worke
subsequent. The counsell of sathan in
the perfectiō of vs : first was to stoppe
the wholesome winde of Christs E-
uangell, to blow vpō the parts where
we conuerse and dwell: and secondlic,
so

THE EPISTLE.

so to oppresse our selues by corporall affliction, and worldly calamities, that no place should wee finde to godly studie. But by the great mercy, and infinite goodnesse of God our father, shall these his counsels be frustrate, & vaine. For in despite of him, and all his wicked members, shall yet that same word (O lord, this I speake, confiding in thy holy promisse) openly be proclaimed in that same countrey. And *Scotland.* how that our mercifull father amongst these tempestuous stormes, by all mens expectation, he hath prouided some rest for vs, as this present worke shall testifie: which was sent to mee in ROME, lying in Irons, and sore troubled by corporall infirmitie, in a galley, named *Nostre Dame*: by an honourable man and faithfull Christian Brother, M. Henry Balnaues of Halhill: for the present, holden as prisoner (thought

THE EPISTLE.

vniustly) in the old pallaice of ROANE.
Which worke after I had once again
read, to the great confort and conso-
lation of my spirite: by counsell & ad-
uise of the foresaid noble and faithfull
man, Authour of the same worke: I
thought expediēt, it should be digest-
ed in chapters. And to the better me-
mory of the reader, the cōtents of eue-
ry Chap. preponed briefly vnto them:
with certaine annotatiōs, to the more
instruction of the simple, in the mar-
gent: And also that an Epitome of the
same work, shuld be shortly collected:
wee haue likewise digested the same
in chapters, which follow the worke
in place of a table: which thing I haue
done, as imbecillitie of ingine, and in-
commoditie of place would permit:
Not so much to illustrate the worke,
(which in the self is godly and perfit)
as together with the foresaid noble
man

THE EPISTLE.

man, and faithfull brother, to giue my confessiō of the article of iustification therein conteined: and I beseech you, beloued brethrē, earnestly to consider if we deny any thing presently, or yet conceale or hide, which any time before we professed in that article. And now we haue not the castle of S. Andrew to bee our defence, as some of our enemies falsly accused vs, saying: If we wāted our walls, we would not speak so boldly. But we pray the eternal god, that the same affectiō, which now & thē remained in vs, remaine with thē eternally. The Lorde shall iudge, if all which we spak, was not of pure hart: hauing no respect, either to loue or hatred of any person, but onely to the word of God, and veritie of his scriptures, as we must answere in the great day of the Lorde: where no man shall haue place to dissemble. But blessed be

THE EPISTLE.

that lord whose infinite goodnes and
wisdome, hath tane from vs the occa-
sion of that flaunder, and hath showē
vnto vs that the serpent hath power
only to stang the heele: that is to mo-
lest and trouble the fleshe, but not to
moue the spirite from constāt adhea-
ring to Iesus Christ, nor publick pro-
fessing of his true word. O blessed bee
thou eternall father, which by thy on-
ly mercy, hast preserued vs to this day,
and prouided that the cōfession of our
faith, which euer wee desired all men
to haue knowē, should by this treatise
come plainely to light. Continue (O
Lord) and graunt vnto vs, that as now
with pen and ink: so shortly wee may
confesse, with voice and tounge the
same, before thy congregation, vpon
whome looke, O Lord God, with the
eyes of thy mercy, and suffer no more
darknes to preuaile. I pray you, pardō
me,

THE EPISTLE:

me, beloued brethré, that on this manner I digresse, vehemēcy of spirite (the lord knoweth, I lye not) compelleth me thereto. The head of Sathan shall be trodden down, when he beleeueth surely to triumphe. Therefore, most deare brethren (so call I all professing Christes Euangell) continue in that purpose, which yee haue begunne godly, though the battell appeare strong, your Captaine is vnexpugnable. To him is giuen all power in heauen, and earth. Abide, stand, and call for his support: and so the enemies, which now affraye you, shortly shalbe confounded, and neuer againe shall appeare to molest you.

Consider, brethren, it is no speculative Theolog, which desireth to giue you courage, but euē your brother in afflictiō, which partly hath experiēce, what sathans wrath may doe against

THE EPISTLE:

the chosen of God. Reioyse (yet I say) spiritually, & bee glad: the time of the battell is short, but the reward is eternall. Victorie is sure, without yee list to fly (which God forbid) frō Christ. But that ye may plainly know wherby are Sathan and the world ouercome, and which are the weapons against whome they may not stand: yee shall reade diligētly, this work following: which, I am sure, no man hauing the spirite of God, shal thinke tedious, nor long, because it conteineth nothing, except the very scriptures of God, and meditations of his law. Wherein is the whole study of the godly mā, both day and night: knowing that therein are found, onely, wisdom, prudence, libertie, and life. And therefore in reading, talking, or meditatio thereof he is neuer satiate. But as for the vngodly, because their works are wicked, they
may

Psal. 1.

Is. 3.

THE EPISTLE.

may not abide the light. And therefore they abhorre all godly writings thinking them tedious, though they containe not the length of the lords prayer. But according to the threatning of E-
SAY, the proph. saying: because they cōtemne the law of the lord God, hee shall cōtemne them. Their harts shall be indured, in the daye of anguish and trouble, they shall dispaire, & curse the lord god into their harts. They shalbe nōbred to the sword, & in the slaughter shall they fall. Thē shal they know that their works were vaine, and that they placed their refuge in lies. Their vestimēts of spiders webbes (which are their vaine workes) shall not abide the force of the lords winde: but they shall stand naked, & the workes of iniquitie in their handes: to their extreame confusion. And this shall apprehend ^{E/2.39.} and ouertake them, because they call

THE EPISTLE:

light, darknes: and darknes light: that which was sweete, they called bitter: and by the contrarie, that which was bitter, they called sweet: seeking saluation where none was to be found. But yee, most Christian brethren, humbly I beseeche, and in the bloud of Iesus Christ I exhort, that ye reade diligently this present treatise: Not onely with earnest prayer, that yee may vnderstand the same aright: but also with humble and due thankesgiuing vnto our most mercifull father, who of his infinite power so hath strengthened the hartes of his prisoners, that in despite of Sathan, they desist not yet to worke, but in the most vehemency of tribulation, seeke the vtilitie and saluation of others.

It is not my purpose to commend, or aduance this worke with wordes (as commonly writers of prophane,
or

THE EPISTLE.

or humane sciēce do)seeing, the verity by the selfe, is onely to be commended. But one thing bouldly I dare affirme, that no man, which commeth with a godly hart hereto, shall passe from the same, without satisfaction.

The firme & weake, shall find strēght, and confort. The rude, and simple, true knowledge, and erudition. The learned, and godly, humble reioycing, by the omnipotēt spirite of Iesus Christ, to whome bee glorie before his congregation. Amen.

This worke following, cōteineth three principall parts. The first parte, how mā being in trouble, should seek refuge at God alone. And that naturally all men is subiect to trouble, and howe profitable the same is, to the godly. Last, of the cruell persecution of Sathan, and his members, against the chosen of God.

THE EPISTLE.

The secōd part cōteineth, how mā is released of his trouble, by faith and hope in the promisses of god, & therefore declareth the article of Iustification, prouing that faith onely iustificieth before God, without all deseruing or merite of our workes: either preceeding or following faith: with a solutiō to certaine cōtrarie argumēts, made by the aduersaries of faith, & this article: With the true vnderstāding of such scriptures, as they alledge for thē.

The third and last part conteineth the fruites of faith, whiche are good workes, which euery man should worke, according to their owne vocation, in euery estate.

All this plainely may be perceaued in the life of our first parent A D A M, which by transgression of Gods commandement fell in great trouble and affliction. From which hee should neuer

THE EPISTLE

uer haue beene released, without the goodnesse of God, had first called him. And secondly, made vnto him the promise of his saluation: The which ADAM beleeuing, before euer hee wrought good workes, was reputed iust. After during all his life, hee continued in good workes, striuing contrarie Sathan, the worlde, and his owne flesh.

¶ THE AVTHOR, VNTO THE FAITHFULL Readers.

THE loue, fauour, mercy, grace, and peace, of God the Father, God the Sonne, with the illumination of God the holy Ghost, bee with you all my welbeloued brethrē, which thirste after the knowledge of the word of God. And most feruently

THE EPISTLE.

desire the same, to the augmentation
& increasing of the church of Christ,
dayly to flourish in godly wisdom,
and vnderstanding, through faith
vnfained, euer working
by loue. *Amen.*





THE I. CHAPTER.

*1 what should be the study of man:
And vvhhat man should do in time of
tribulation.*



S desirous as the wild hart
is (in the most burning heat **1**
and vehement drouth) to
seeke the could fontaine or
riuer of water, to refresh his
thirst : So desirous should we be (O lord
God) to seeke vnto thee, our Creator, &
Maker in all our troubles and afflictions,
and say with the Proph. *David* : Where- ^{*psal. 41.*}
fore art thou sad or sorowfull, O thou my ^{*42.*}
soule or sprit, & why troubles thou me:
beleuee and hope surely in God, that is : ^{*psal. 76.*}
Confide in his mercy, & call to remem-
brance the tyme by past, how mercyfull, ^{*psal. 21. 6.*}
helply, & propiciat he hath bene to the ^{*104.*}

*That is,
the maner
how he
will deli-
uer.

*That is,
he, which
of him self
hath pow-
er, and be-
ing by
whome
all had
their be-
ginning
life and
mouing.

fathers, and deliuered them of their troubles: Euen so shall hee do to thee if thou beleuest vnfaignedly in him, & seek hym in his worde, not inquiring his name*, what they call him, nor what similitude, forme or shape, he is of: for that is forbidden thee in his lawe: hee is that he is, the God of *Abraham, Isaac, and Iacob*, and the God of the Fathers, to whome he made the promis of our redemption. He would show his name no other waye to *Moyse*. *Exo. 3. chap.* but commanded him to passe to the people of Israel: and say vnto them he which is*, hath send me to you, that is my name fro the beginning, & that is my memorial fro one generatio to another.

THE II. CHAP.

- 1 *How mā comes to the knowledge of god.*
- 2° *Where shold man seeke God, and how he should receaue him.* (tions.
- 3 *And by whome we should offer our peti-*

1 **B**Y faith are wee taught to knowe god the father, maker and creator of al, Heauen, Earth, and all creatures, whome

whom we should belecue to be almighty, of infinite power, mercy, iustice, and goodnes, & that he created in the beginning all thing of nought, as the scripture teacheth vs, *Gen. 1. Chap.* And that by the word (which is the sone of god) he made all thing which is made: who is equall to the father in deuine nature and substance without beginning in the bosome of the father, which was with god in the beginning, and was also god. And at the prefigured and preordinate time by god the father, was send into the world, and made man, taking our manly nature and cloathing him with the same, and dwelled among vs. And after long time conuersing amongst vs, teaching and preaching: the realm of heauē being exercised in all troubles and calamities, in the which this our mortall body is subiect (except sin only) finally for our sakes suffered the most vile death, for our redemption. And rose from the same the 3. day for our iustification. And after 40. daies ascended to the hea- uens, and sits at the right hand of the fa-

*Psal. 32.**Jo. 1.**Ro. 4.**Luc. 24. 46.
Act. 1.*

ther our aduocat, as testifies the holy scriptures of him.

Act. 2.

*Io. 14. 15. &
16.*

*Gene. 6.
Psal. 103.*

And thereafter send the holie spirit to instruct his Disciples of all veritie, as hee had promised of before, who proceeding from the Father and the Sonne, the third person of the Trinitie descended vpon the Disciples in a visibile signe of fyrie touniges, by whome all Creatures is viui-
ficat, and hath life, is gouerned, ruled, sustained, and cōforted, without the which all creatures would turne to nought.

- 2 Of this maner knowe thy God, three Persons distinct in one substance of godhead: Confound not the personnes, nor deuide not the godhead. But beleue fearmly & indoubtedly as thou art taught in the Symbole of the Apostles, and of the holy man *Athanasius*, confessed in the holy church of Christ. Ascend no higher in the speculatiō of the Trinitie, thā thou art taught in the scriptures of God. If thou wilt haue knowledge of the father, seek him at the Sone. *If thou wilt know the Son, seek him at the Father. For none knoweth

*That is,
giue credit to
the doctrine

OF FAITH.

knoweth the Sonne, but the father, & none
 may com to the knowledge of the father,
 but by the Sonne. And also Christ being
 desired of *Phillip*, one of his Apostles, to
 show them the Father (answered:) this
 long time I am with you, and ye haue not
 knowen me. (*Phillip*) he who hath seene
 me, hath sene the Father* beleeuest thou
 not that I am in the father, and the father
 in me. Therefore, what euer thou desirest
 which good is, seeke the same at the son:
 for, the Father hath giuen all thing in his
 power: *for that cause christ comāded vs
 all to come vnto him, & seeing he hath al
 things giue to him, and also comādeth
 vs all to come to him: great fooles we are
 which seeke any other way of the which
 we are incertaine, either in Heauen or in
 Earth: as concerning our saluation, wee
 are sure he loueth vs, & will heare vs, ac-
 cording to his promise. Greater loue thā
 this cā no man showe, but that he put his
 life for his frendes: Yea verily, we being
 his Enemies, he willingly gaue him selfe
 to the death, to get vs life, and to recon-

which Ie-
 sus the
 sonne of
 God hath
 taught.

Io. 14.

3
 * That is
 though my
 father were
 present no
 other
 workes,
 should he
 work then
 I haue
 wrought in
 your pre-
 sence: nor
 yet other
 doctrine
 should he
 teach to
 you nor
 I haue
 done.

* Math. 11

Jo. 4.

cile vs to the Father. Therefore if we will haue our thirst and drouth quenched & refreshed, seeke vnto Christ, who is the fōtain of liuely water, of the which who soeuer drinketh, shall neuer thirst, but it shalbe to him a fontaine of running water to euerlasting life.

THE III. CHAP.

- 1 *The fruit of tribulatiō vnto the faithfull.*
- 2 *God is a peculiar father vnto the faithfull: what care he takes of them, and wherfore.*
- 3 *Tribulation the signe of Gods loue.*
- 4 *The iudgement of the wicked, concerning tribulation, what they do, and why they despaire therein.*

I His vehement drouth and thirst had
Psal. 62.
**That is,*
thou alone art
sufficient
to saue
thogh all
men be
enemies.
David the holy Proph. when he said:
 O god thou art my God*, of most might
 and power: therefore I seeke thee early
 in the morning, with most ardēt desire
 my soule thirsteth after thee, and my flesh
 desires thee: great & feruēt was this desire
 of the holy man as ye may read the. 62. ps.
 which

which teacheth vs howe profitable, hol-
 som & cōmodious the troubles, afflictions,
 and incōmodities of the world, are to the *Ro. 8.*
 faithfull and godly men. In so much that
 the flesh, which euer of the own nature is
 aduersarie, & enemy to the spirit, draw-
 ing & entising the same frō the true wor-
 shipping of god, with frequēt troubles &
 calamities, is so brokin and debilitat, that
 it takes peace with the spirit, and altoge-
 ther most seruētly seeks god (saying) bet-
 ter is thy goodnes, mercy, & benignitie,
 the which thou showest to thy faithfull
 flock, thē this corporall life: therefore my *Psal. 62.*
 lippes shall neuer cease to praise thee: O
 happy is that trouble and affliction, which
 teacheth vs thys way to know our good
 god, & moues this thirst in our soule, that
 we may learn to cry vnto our god as the
 fathers did. O thou my god (as *David* &
s. Paul say in diuers places) I giue thanks ²
 (sayth *Paule*) to my god for you my bre- *Rom. 1.*
 theren. Howbeit, hee be god to all crea- *Malach. 3.*
 tures by creation: yet to the faithfull he
 is one speciall and peculiar god, whose *Exod. 3.*

Exod. 3.

troubles and afflictions he seeth, and shal deliuer them thereof. Euen as he did his people of Israell, forth of the handes of *Pharao*, without all our deseruinges or merites. Therefore, let vs not looke vpon our merites, worthines or vnworthines, but only to his mercy and goodnes, putting all our trust, hope, and beliefe into him, & into no other thing either in heauen or earth, and say with the Prophete *David*: O Lord my strength, I shall loue thee: The Lord is my surenes, my refuge, and my deliuerance: and after, be vnto me a God, Defender, and a house of refuge, that thou mayst saue me: for thou art my strength, & for thy names sake, thou shalt lead me and nourish me, that is, I put no confidence in my owne strength, wit, nor manly power, but only into thy mercy & goodnes, by the which I am defended & preferued fro al euils, & lead and kepted in all goodnes: for thou takest care vpon me, and art my only refuge, and strength vnwinneable, in all my troubles and aduersities.

Psal. 17.
30 & 70.

1. Pet. 5.

Psal. 61. &
343.

Therefore

Therefore my welbeloued bretheren ³
 let vs reioice greatly of this our litle trou- ^{Jaco. 1.}
 ble and afflictions: and consider them to
 be good & not euil: the signs and tokens
 of the goodwill of God toward vs, & not ^{*Note}
 of Ire nor wrath* and receaue them forth ^{well.}
 of his hands, nether of chaunce, accident, ^{Ier. 31.}
 nor fortune: but of his permissiō and cer- ^{Prou. 3.}
 taine purpose to our weale, as the tryall, ^{Heb. 12.}
 and exercysion of our faith. And that ^{Apc. 3.}
 hee punisheth vs not, that wee bee lost ^{Psal. 118}
 thereby, but to drawe and prouoke vs to ^{Esa. 26. 6.}
 repentance, according to that saying. I ^{38.}
 will not the death of a sinner, &c*. In the ^{Ezech. 18.}
 which he requireth of vs obediēce, faith, ^{*Quhat}
 and calling vpō his name, as the Prophet ^{Gop re-}
David teacheth vs, saying: Cail vpon me ^{quires of}
 in the day of thy trouble, & I shal deliuer ^{vs in time}
 thee, and thou shalt honor me, that is: be- ^{of tribula-}
 leue me euer present with them which ^{tion.}
 vnfainedly call vpon me, and I shall not
 abstract my fauor, helpe, and supply from
 them: but shall so deliuer them that they
 may therfore giue me great thanks and
 praise: For I desire no other thing of mā.

^{Psal. 49.}

TO THE CONFESSION

Roma. 5. This maner of trouble bringes Patience,
and Patience, Proufe, and Proufe, hope :
which frustrates not, but greatly comforts
the faithfull.

4 The world hath another iudgemēt of
this trouble, and the wicked man, when
the same happeneth to him, hee grudges
& murmurs contrarie God (saying) Why
hath God punished me, what haue I done
to be punished of this maner? Thē gathers
he in his hart, had I don this thing or that
thing, sought this remeady or that remedy
these things had not happened to me.
And so thinkes, that they are come to
him, either by chaunce or fortune, or ne-
glecting of manly wisdom: thus he fled
from god, and turneth to the help of mā,
Psal. 59. 6. 108. which is vaine. In the which finding no
remeadie, finally in his wickednesse des-
paires, for hee can do no other thing, be-
cause al things wherein he put his trust &
beliefe hath left him, and so
rests no consol-
ation.



THE

THE IIII. CHAP.

- 1 *What do the faithfull in time of tribulation.*
- 2 *What we haue of our owne nature, and what of Iesus Christ.*
- 3 *What Adam did after his transgression.*
- 4 *The goodnes of god shoven vnto Adam.*
- 5 *What Adā wrought in his iustification.*
- 6 *To Abraham being an Idolater, was made the promis that he should be the Father of many Nations, and the conclusion thereupon.*

B Vt the godly say, O my good God, 1
 thanks and prayse be to thee, who
 hast visited thy froward child & vn-
 profitable seruant, & hast not suffe-
 red me to runne on in my wickednes, but
 hast called me to repentance. I know my
 offenses: iustly haue I deserued thys pu-
 nishmēt, yea, & ten thousand times more
 for my sins, the which sore repenteth me.

Our wicked nature teacheth vs to fly 2
 from thee, to diffide or doubt of thy mer-
 cy and goodnes. And to excuse in our

selfes, our sinne and vice, and obiect the same in another as our forfather *Adam*, did, hauing no respect to person or loue of any creature more then he had: for contrarye, his owne fellow, which was of his owne flesh, he obiected the crime to excuse himselfe: Yea, and also against God thinking that the good work of god, making the woman and geuing her to hym in fellowship, was the cause of his sin and fal as the scriptures saye. *Ge. 3. Chap.* But faith in the bloud of thy onely begotten sonne christ Iesu, leadeth vs to thy mercy stoole, and hope comforteth vs, that wee are not ouercome in this battell: knowing perfectly that the fleshe is subiect to these bodyly afflictions: that the dregges of sin may be mortified in vs, the which we haue of our forefather Adam.

Thys corruptiō of nature teacheth vs what we haue of our first Parentes, and what we are of our selfes: which being cōsidered, shal lead vs to the knowledge of god: in whome we shall find goodnes, mercy, and iustice, as we may clearly perceau

ceauē in our first parent: For, after he had transgressed the law and commandemēt³ of god, he fled from him, whom god followed, moued of loue toward his handie work, and called him again, in the which he did shew his goodnes: and whē he accused *Adam* of his sin, he was not penitēt nor trusted not in the mercy of god, or asked forgeuēesse: But excused hys transgressiō and fault. Neuerthelesse god of his infinite mercy, made the promes of saluatiō, or euer he would prononce the sentence contrarie the man or woman, (saying) to the serpēt: I shall put enymity betweene thee and the woman, and betweene thy seed and the womans seed. The seed of the womā shal tread downe thy head, and thou shal sting the same on the heele. *Adam*, was cōforted with these words, and through faith in thys promis, was of wicked made iust, that is receaued again in fauour, and through faith in the bloud of Christ to be shed, was accepted as iust.

And thereafter god manifested his Ire

14 THE CONFESSION

Nahu.1.

Nu.14.

Gene.3.

*Skinne
coates
were the
signe and
remem-
brance of
their mor-
talitie.

and wrath contrarie sinne, which of his
righteous iudgemēt he can not suffer vn-
punished: and pronūced the sentēce first
against the woman, and then against the
man: and eiected them forth of para-
dise, cloathing them with skinne coates*
(saying) behold, *Adam* is made as it were
one of vs, knowing good and euil, that is
as much to say: O miserable mā, now thou
mayest perceauē thy state, and the fruites
thou hast gotten for the transgression of
my cōmandemēt: what is thy knowledge
that thou hast learned nothing but to fly
from thy Maker, to passe frō life to death,
from great pleasure to all miserie? And so
Adam is spoyled of all the noble gifts: he
was indued with, in his creation, as here
after time & place at more length shalbe
shoven: read with order the 3. Chapter
of *Genes.* and thou shalt vnderstand this
matter clearly.

5 Nowe, yee may see what was our first
parents part, in the obteining of this pro-
misse of God. Very lie, no more then he
had of his creatiō, but rather lesse, for be-
yng

ying but dust and clay: hee made no euill
 cause, but being made man, he disobey-
 ed his Maker, trangressed his law, vsurp-
 ing glorie to hym selfe, and knowledge,
 which became him not to seeke. For
 the which he deserued nothing but eter-
 nall dampnation. *Abraham*, in his fathers
 house, an Idolater as he was, and the rest 6
 of his house, made no good cause to god
 nor merite to obteyne the promise, that
 he should bee the father of all faithfull:
 but only beleeued in the promis of god,
 as hereafter shalbe discuffed: but euen as
 thei were accepted as iust through faith,
 without all their merites or deseruinges:
 so shall wee bee which are the Sonnes of
Abraham, and heires of the promise.

Gen. 11. 8.

12.

Ios. 24.

No other way shold we seeke, but the
 order taught vs in the scriptures of God,
 that is, if wee wilbe sure of our saluation
 and haue passage to the father, passe vn-
 to Christ, who sayeth: *I am the way, the* 10. 14
trueth, and the life, no man cometh to the
father, but by me. If yee had knowledge
 of me, ye should also haue knowledge of

the Father: Therefore, if we will walke right in the way, go with christ, and walk in him, if wee will not bee deceaued, passe vnto him: for he is the veritie who cā nether deceaue, nor be deceaued: & if we wil not die the eternal death, he is the life. These gifts may we haue, of no other but of him, & by him only through faith, in the mercy of God, by the operation of the holie spirit.

THE V. CHAP.

- 1 *The consolation of Adam expelled from Paradise.*
- 2 *The consolation of Adam, whiche hee tooke of his two sons, turned in dolor.*
- 3 *What Adam did when hee receaued Seth for Abell, whome Cain slew.*
- 4 *The confort of Adam in all afflictions, and example left to vs therinto.*

Great was the trouble and afflictio both of body and spirite, which was in *Adam*, standing trimbling before god, whome hee had so highlye offended,

offended, perceauing him self deceaued of the false promis, made by the Serpent, which was that he shuld not die: howbeit hee eat of the aple, but should bee like vnto God, knowe good and euill, being therefore eiectioned forth of that pleasant gardin of all delite and pleasure, in to the miserable earth, to eat his bred with the sweat of his face. Trust well, he was forrepenitēt now; & would haue suffered great torment vpon his body, to haue satisfied for his offences: but that could not be, nor might not stand, with the iustice of god. What was his confort then? nothing but this promise, which he apprehended by faith: and beleued him to be in the fauour of god, for that promiseth seedes sake. This comforted his spirite, or els of despair he had perished in this sorrow & trouble: for he found no remeady in himself. For his bodily cōsolatiō, god sent him two sonnes by naturall propagation to his owne Image and similitude. This was no litle consolation and confort to *Adam*: but this bodilie con-

Gene. 3.
*All pleasure of
earthly things
turnes and
ends in
sorrow.

fort*turned shortly into great displeasure when the one Brother slewe the other of malice, by the which *Adam* was destitute of all succession. Thus dolorously lead he his life a long time, desiring euer at God succession in place of *Abell*.

Of whome god had pitie and compassion, and sende him a Sonne, named *Seth*, of whome descended the promised seed, that god might be found true in his sayings, for rather would he haue ray- sed *Abel* frō death to life, then his promis shuld not haue bene fulfilled. By this was the dolor and trouble of *Adam* conuer- ted into ioy and gladnes. For the which

3 hee gaue thanks and praise vnto God, saying, god hath sēt me another seed: for

Gene. 4. *Abell*, whom *Cain* hath slain, here he saith not that he hath gottē a sonne in place of *Abell*: Howbeit by naturall generation he begat him, & *Eue* bare him of her bo- som, but saith: god hath sent me another seede for *Abell*, ascriuing the same to the gift of god, and not to the work of man*.

Marke
well.

This is a notable exāple to al the faithful,
to

to receaue all thinges forth of the handes of God, giuing him euer thanks therfore as the holy Fathers did : not contemning the work nor helpe of man, whome God maketh the instrument, to do that thing which is his godly will to performe.

Let vs herefor take example of our forefather, that like as he was subiect to troubles and afflictions, all the daies of his life in this miserable world: Euin so are we, & let vs take therefore all thing in patience, thinking vs to haue deserued the same iustly, how iust that euer we be or appeer to the world : trust well there is, nor was neuer mā which descended of *Adam* by naturall propagation iuster, nor he was after his fall : for there is no mention in the scripture of any offense done by *Adā*, contrarie the lawe of his god, after his expulsion forth of paradise. And as for his first rebellion and corrupting of hys nature, we are all guilty of that as he was: and then also guilty of our sinnes, proceeding of that rebellion: wherefore we may well be worse then he, but no better. Thinke

well, he confessed him iustly punished, & thought, he deserued more punishment, than euer was put vpon him. Taking euer consolatiō of the sweet promises of god, in the which he beleeeued: and in all his troubles comforted him, with hope to be deliuered of them as all faithfull doe.

And to be restored to the glorie hee was eieēt frō, for his owin foolishnes, without al merits or deseruings of himself, which ware nothing in him, and muchles in vs.

There hath beene no difference betweene the expulsion of A D A M forth of paradise, and *Lucifer* out of the heauin: if the promise had not beene made to A D A M. Through faith in the which promise he euer hoped victory against the deuill* who had deceaued him, & that by power and strength of the promised seed, & not through any power or might of himself. Euin so should we do, cōfiding in the promises of god, and the merites of the promised seed Christ Iesu, to be deliuered of the tyrannie of the Deuill, the calamities, and trubles of thys miserable world.

*This victorie shall we obtain in the generall resurrection for then both body and soule shall be glorified.

THE

THE VI. CHAP.

- 1 *Wherfore we should reioyce in tribulation.*
- 2 *Under what pretext the wicked pursues the iust.*
- 3 *Whereby ryseth the dishonoring of God.*
- 4 *The diuersitie of opinions, touching the article of iustification, and who are iust before God.*
- 5 *What is the substance of iustification: and why the article therof should be holden in memorie.*

TO the faithful these bodily afflictions and troubles are marueilous ^{1. Pet. v.} necessarie: for by them, the faith is tryed and made more pretious the gold, which is purified by the fire: for by many troubles it is needefull to vs to enter in the realme of heauen, by firme and constāt perseuering in faith, as sayth *S. P.* ^{Act. 14.} And also it behoued Christ to suffer, & so to enter into his glory: that is not for him ^{Luc. 24.} selfe, but for vs. Therefore the godly men in theyre troubles and afflictions take great consolation and confort: And an-

10.15. chors them vpon God alone by faith, to whome they can come no other way, & thinke them no better nor greater then their maister christ: but should take both confort & consolatiō of his word, saying, seeing the world hath persecuted mee, they shal persecute you also. This persecution is a communiō with the passions of Christ, in the which wee haue great matter to reioyce, so we suffer not as homicides, theefes, or euill doers: but for Christs sake and his word, as *S. Pet.* sayth in his first Epist. the 4. Chapter.

But in this matter take no care what the world iudge of thee, but to thy owne conscience and the scriptures of god: for the iudgemente of the world pronuncis cōtrarie to the word of god, calling them which professes the same: Heretikes, seditious men, and perturbbers of common weales. Therefore they thinke they punish iustly in birning, slaying, banishing, and confisking of landes and goodes. And howbeit, the faithfull suffer all patiently, and vnderferued: yet they say they suffer iustly

lustly as traitors, heretickes, homicides,
 perturbors of common weales, and euill
 doers. Let these sayinges not moue the
 faithfull brother, but confort thee with
 thy Maister Christ, who was called by ^{Io. 7.}
 the aduersaires of veritie: a seducer of the ^{Math. 27.}
 people, a drūkard, a deuourer, or glutton, ^{Mar. 2.}
 an open sinner, conuersant amongst ^{Luc. 5.}
 them: & an authorize of their sins. His
 Apostles were called heretikes and their
 doctrine heresie. The Prophets were cal-
 led perturbors of common weales and
 traitors to their countrie, prophesing cō-
 trary the common weale, and libertie of
 the realme, as ye may reade of *Elias*, and
Jeremie in diuers places of his prophesie. ^{3. Reg. 18.}
 Which Scriptures I praye you reade, and ^{Iero. 20.}
 ye shall perceauē no difference betwene ^{21. 25. 26}
 the blasphemations of the Prophetes of ^{& 27.}
 Christ himselfe, and his Apostles: and the
 faithfull in these dayes, for all was and is
 done by the wicked, vnder colour of ho-
 lynes.

Herefore, let vs seek refuge at our god, ^{Psal. 90.}
 and sticke fast to his word, who can ne-

*Wherby
man is
made iust.

ther deceaue, nor be deceaued : for the world is full of deceit, & iudgeth euer the wrong part : of the which vniust iudgement cometh all the diuersity of opiniōs: and sittes ruling this day in the church of Christ, to the dishonoring of the name of god, deminishing of his glory, and no little perturbation of common weales: the cause hereof is the neglecting of faith, & taking frō the same her due office, which is to iustifie only by her selfe, without the deedes or workes of the law*, that is, mā of wicked, is made iust by the mercy of God, through faith in the bloud of Iesu Christ, without the deedes or workes of the law. This I dare affirme, because the scriptures of god testified the same to be true, as herafter shalbe declared at lēgth.

4 Here ryseth the contention, for some brags and boastes them to haue faith, & haue no works: & others reioysing them to haue faith, attribute, and giue the iustification to works: others haue workes, and looke nothing to faith, as hipocrites: & others again there are, the which haue
neither

nether faith nor works, as the plaine wicked & vngodly. My welbeloued brethren let vs auctorise neither of these persons: For all they impung this article of iustification. Against the first speakes *S. James*, in his Epist. Against, the next Saint *Paule* speakes in his Epist. to the *Roma. Galath.* and diuers other places. And against the other two kindes of men, the hole scriptures speakes.

By these cōsideratiōs moued, I thought necessarie for my owne eruditio, & your confort, my welbeloued brethren, to declare & forth show my beliefe, cōcerning the article of iustification, as the scriptures teache mee, hauing no respect to mā's opinion, that thereby we may haue consolation through our mutuall faith. *Roma. 1.* And be more ready to giue coumpt and reaking to all which aske of vs any question of our faith. *1. Pet. 3.* Alwayes in this and all other thinges, submitting my selfe to the scriptures of god, and aucthoritie of the faithful church of christ, which is gouerned, ruled, kepted, and defended from

1e.4.

1.7e.5.
Eph.6.

1.7e.5.

all spot of heresie by the holy spirit who moues this ardent thirst in our soule to seeke Christ, the fontaine of liuing water: loue & charity in our harts to Christ, our brothers saluation as our owne. The fondatiō and grondstone hereto is faith, and the shielde or buckler to defende vs with, against the fry dartes of Sathan, at the which he euer shoots, becaus it is our victorie against him, and gets dominion of the world; but if he finde vs destitute, or disarmed of our shield, he shal wound vs so, that hee may safely or lightly take vs captiue to his realme: therefore this our faith shold neuer be idle, but euer working by loue, that is, to bee euer cled with our shield, being vigilant & walkfull, because our said aduersarie Sathan, is euer going about vs, as it were a roaring lion, seeking for the pray, to deuour or swolow: Against whom we shold resist stoutly into faith, taking in our hand the sword of the spirit, which is the word of god, with the rest of the armour perteyninge to a christian knight, specified by S. P. Ephe.
the

the 6. Chapter.

The substance of the article of iusti-⁵
fication, is to cleave and stick fast by our
God, knowing him our Maker and Crea-
tor, and to beleue firmly, and vndoubt-
edly that wee are not righteous, nor iust
of our selves, nor yet by our workes, which
are lesse nor wee: but by the helpe of an-
other, the onely begotten Sonne of God
Christ Iesu, who hath deliuered, and re-
deemed vs from Death, the Deuill, and
finne. And hath giuen to vs eternall life,
as hereafter at length shalbe declared.

Above all thing the saide article is
to be holden in memorie, recent among
the faithfull. And at euery tyme & houre
driuen, and inculcat in their eares, as it
were a trumpet, without the which faith
(which is the fondation of the christian
religion, and Church of Christ) is made
so darke and mistie that no place shalbe
founde where vpon to build the
the perfite workes
of faith.



THE CONFESSION
THE VII. CHAP.

- 1 *What obtained Adam and Eue, seeking wisdom contrarie Gods commandment: and what they, which seekes iustification other wayes then teacheth the scriptures.*
- 2 *Whereby is the wicked man, made iust.*
- 3 *Where may Sathā enter, and where not.*
- 4 *What wrought the lawe into Adam, and the office thereof vnto vs.*

The per-
secution
tion of
Sathan.

THe ground stone and sure firme rock, whereupon all godly workes and vertues, are builded: our said aduersarie Sathan vexed in the paradise, when in the beginning he perswaded & entised, our forefather *Adam* and *Eue*, to leaue their faith into God their Maker and Creator: and consent to his false perswasio, which was that through their owne wisdom, strength, and power, they might be made equall and like vnto god, who gaue them life, & promised the same euer to endure, with all pleasures & commodities in paradise.

The

The Deuill perceauing the woman voide and without faith, *loue and feare of God: said, howbeit ye eat of the fruites of this trie: ye shall not die the death: ye know not wherefore God hath forbidde you to eate of the same: but I shall show you the cause. God knoweth that in what soeuer daye, yee shall eate of the fruit of this trie, your eyes shall be opened, and ye shall be like Gods knowing good & euill. This same perswasion hath all the wicked: which perswades man to trust to his owne workes, merites, power, and strength, therby to be made iust, and to get greate rewarde of god, for doing of workes not commanded by God: but inuented by mā's vaine conceat, thinking that God shall be pleased therewith. But surely euen as our forefather was deceaued, so shall we be, if we consent thairto. Heerefore giue trust to no thing in this case, or matter, but to God and his word: keeping euer faith pure, and clean, without all mixtiō of works, in the making of a wicked mā iust. And then our aduersa-

That is Sa-
than after
he percea-
ued the
woman
doubt of
the faith
and verity
of gods
word,
durst affi-
rme the
contrarie
saying
though
ye eate of
the tree ye
shall not
die: wher-
to the wo-
man gi-
uing cre-
dit trans-
gressed
Gods
command
and so to
doubt of
Gods pro-
mis is rure
of all wic-
kidnesse.
Gen. 3

rie shall get no place to enter , to de-
ceave vs.

Ye shall vnderstande that *Adam* knew
good, and euill , before the eating of the
aple, for that taught him the law of na-
3 ture : and the other great wisedome hee
was cloathed with, as yee may reade in
Eccles. the 17. Chap. (saying) god created
them with the spirit of knowledge , and
with wisedome , and vnderstanding, hee
fulfilled the harts of them: and shew vnto
them good and euill. His iudgementes &
iustice alio he shew to the. What the, was
the knowledge *Adā* got of the eating of
the aples? (onely) that he had offended his
good god, trāsgressed his law, the which
shew to him his offences, and sin. By this
knowledge he vnderstood , that hee was
fallen frō the good state, in which he was
created, & shuld haue remained (if he had
obeyed the law of his god) into the mise-
rable estate of sin: for he had neuer know-
en what the trangression of the lawe had
bene, if he had not sinned. The law before
taught him, what he should doo, & leaue
vndone,

undone, what was good, & what was euill, and after he sinned, the lawe vitered the same to him, & broght him in knowledge thereof, for it can do no other thing to the sinner, but trouble his minde, and bring vpon him great feare and dread.

Rom. 3.
The of-
fice of the
law.

This proues the sayings of god to ADAM inquiring, who hath shoven vnto thee that thou was naked: but that thou hast eaten of the tree, of the which I commaunded thou shouldest not eat.

Gene. 3.

This hatred and enimity is old, which Sathan hath moued cōtrary mankind, & had the beginning at the first creation of man: of malice cōceaued to bring man in the same rebellion he was in. This persecution of sathan shal endure to the latter iudgement: therefore, let vs bee walkefull and diligent, euer armed with our shield faith, the word of god euer printed in our hartes, taking no care of wordly troubles, hoping hastely to be deliuered therfrō, cōsidering we haue no permanēt Citie here, but as Pilgrimes, trauailing to and fro, beholding and looking for

1. Para. 39

1. Pet. 2.
Heb. 13.

that heauinly citie, and place prepared to
vs from the beginning of the world.

THE VIII. CHAP.

1 Wherefore Cain slew Abell, howe long
god suffered the article of iustification
to be pursued by the seede of Cain.

2 What paine hee tooke at last, and howe
Sathan reserued his seede.

3 Whereof sprang the Idolatrie, whiche
abounded betweene the dayes of Noe,
and Abraham, and under what pre-
text it was defended.

1. Jo. 3.

1 **S**hortly hereafter, the said aduersarie
(a mankiller and lyer) perswaded &
entised the one brother to slaye the
other, of malice without any cause: but
that the one brother (*Abell*) being iust &
godly, offered into faith a more pleasant
and acceptable sacrifice vnto God; then
the other: **Cain*, who was wicked, and an
hipocrit, whose sacrifice pleased not god
becaus the person was not acceptable to
him: Therefore god looked to *Abell*, and

**Cain* glo-
ried hee
was the
first be-
gotten
& thought
therefore,

to his workes : vnto *Cain* and his workes he looked not.

There followed against the saide article, the perpetuall persecution of Sathan intolerable by the sonnes of *Cain*, while God wes compelled (prouoked of his ryghteous iudgement) to drowne the whole worlde, & once to purge the same from sin: reseruing & defending (through his mercy onely) the perauthor of faith and righteousnesse *Noe*. Neuerthelesse Sathan keped his seed, in the third sonne of *Noe Cham*, as testifies the historie.

After this the whole world ryding in a madnes & fury, impugning this article of iustificatiō, finding & inuenting innumerable Idols, and religions: with the which they pretended to please God, with their owne works and inuentions, euerie one making to him selfe a particular, or peculiar god or gods. The which is no other thing: but to think that without the help of Christ of their owne power, works, & Inuentions they may redeeme themselves, from sin, & all euils : and please god

E

he wes acceptable. But *Abel* knew him self a sinner seeking for Gods favour by that promised seed alone
Gene. 4.

2
Gene. 9.

with their free will, and naturall reason.

3 From *Noe*, vnto *Abraham* our saide aduersarie Sathan, so couered this article that no outward testimony is found thereof in Scripture. And trust well, the fathers all this time had many pleasant workes, inuented of their own conceit, good intention & naturall reason. Hauing some footsteppes of the examples of the holie fathers. By which they beleeued to please God: but it was not so indeed because they followed the examples of the fathers in the outward workes and Ceremonies but not in faith. & so all became Idolaters. And the same Ceremonies, & most shining workes appeare to be most excelient in the offspring and posteritie of *Cham*. Because his nephew *Nimrod* began first to be myghtie in the earth: and vsurped to him the kingdome of *Babylon*. It is not to presume that the preaching of *Noe*, & the word of God taught to him, and his sonnes by the mouth of god, & his maner of sacrifice was past from their

The
wicked
flourish in
earth.

Gene. 4.
Gene. 3.

their memory, but man is lyghtly drawn from faith & the word to his owne conceit, & vain intentiō, to the exercising of the outward deed: in the which man wil neuer be sene to do euil, so there appeare any maner of outward holines in his works: the which he defends to be holy, and good, because the holy fathers did so: & haue no respect to faith which maketh the work acceptable and pleasant in the sight of God, without the which al is but Idolatrie, how holy that euer the worke appeare, and so enters Sathan and rules mightiely, as he did amongst the fathers, to the time of *Abraham*.

Mark disse
gentle.

THE IX. CHAP.

- 1 *God renewed to Abraham the promise made to Adam of the blessed seed, whereto Abraham beleuing is pronounced iust.*
- 2 *Though the iust be euer persecuted at last they preuaile.*
- 3 *Wherfore are we brethrē to Iesus Christ.*
- 4 *The wrong iudgement of the fleshy man touching the chosen of God.*

Co. 12

GOD of his infinit mercy and goodnes moued of loue which he bears to mankind (seeing our aduersary ruling so mightely) would steir vp this article of iustification in *Abraham*, that his church should not perish. Commanding him in these words: Passe furth of thy fathers house, and from thy freends, and furth of thy own countrie: and cum into the land which I shall shewe thee: That is asinuch to say as thy father: his household, and the whole countrie in the which now thou mackis dwelling: Thy whole nation, and kinred, ar all Idolaters therefore of my mercie and grace, without thy merites or deseruings: I will call thee to the faith, and raise vp in thee, the groundstone of my church, and make thee the father of all faithfull. This exposition ye shall finde in the booke of *Iosua*. the 24. chap. for the scripture is the best interpreter of it selfe.

And so stired vp this article in the person of *Abraham*, in these words, saying, I shall make thee in a great nation, and I shall

shall blesse the, and shall magnifie thy name: and thou shalt be blessed: I shall blis them that blis the: and curse them that curse the: and in the shall all natiōs of the earth be blessed. This is the renewing of the promes, maid to *Adam* in the paradise That the seed of the woman should tread down the serpents head. Heir shall ye finde the beginning of the faith of *Abraham*, who past forward as God commanded him: to whome he gaue credence, & surelie beleued in his promisse. And left all wordlie affections, committing him wholly into the hands of God: depending only vpon his word: beleeuing the same trew: hoping to obtain all things which were promised him by the word of god: of the which he had deserued no thing, for the scriptures testifies him to be no other but an Idolater, as his father was. Efter this God dreue, and inculcat this article of iustification in the eares of *Abraham* saying: *Dreid not Abraham, I am thy defender, and rewarde aboue measure. &c. Thou shalt haue him to be thy*

heire that shall passe forth of thy bosom: Thy
 seede shalbe as the starres of the heauen.

Jo. 4.

Gen. 15.

Abraham beleued God and it was reputed
 to him for Ryghteousnesse. &c. Here ye see
 the proceeding of this article, from faith,
 to faith, euer cōtinuing in more perfecti-
 on day by day.

101. 5.

Eph. 6.

Then begā sathan our aduersary, new-
 ly to impūg this article, euer to annul the
 promis of god & as he perswaded Cain to
 pursue Abel, euen so perswaded he Ismael
 to pursue Isaac: Esau Iacob: & the rest of
 the brethrē yoūg Ioseph: whom they sold
 as testifies the historie. Thus still continu-
 ed the old hatred & enimitie between the
 seed of the serpent, and the seed of the
 woman. That is, the wicked pursue euer
 the chosen and godlie, which ar the wo-
 mans seed, that treadeth down the serpē-
 tes head. For euen as Christ, the blessed
 seed hath obtained victory of our aduer-
 sary: So shall we by faith in him, of whose
 flesh & bones we are: & he of ours: that
 is, we ar mēbers of his body, & brethrē to
 him by two reasons, the one is, that he is
 made man

The seede
 of the
 serpent,
 and the
 seede of
 the wo-
 man.

man, & of our flesh, the naturall begottē sonne of the glorious virgin *Marie*. And so of *Adam* is said our brother. The other reason is that by him, & through him by faith in the mercy of god, we are the sons adoptiue of God, and so his brethren & fellow heires of the heritage with him. *Io. 7. Math. 27. Mar. 2. Luc. 5.*

The fleshlie man and worldly iudgement is deceaued in the knowledge of this seed as our mother *Eue* was: For she said after she had conceaued and borne *Cain*. I haue gotten or possessed a man by God, that is according to the promise made by god: I haue gotten the seed that shal tread down the serpēts hed. Here she looked not into faith but tooke the fleshlie reason of the first begotten sonne. But when she saw hee slew his brother, then she vnderstoode him to be the seede of the Serpent. Therefore whē she bare *Seth*, she held her peace, because she knewe her selfe deceaued before in the opinion of *Cain*: And then cleued to faith as *Adam* did, saying: *God hath giuen to mee an other seede, for, Abell whome Cain hath slaine.* *3. Reg. 18. Iero. 20. 21. 25. 26. Psal. 90.*

40 THE CONFESSION

As he
would say
sufficient
haue I re-
ceaued of
thy mercy
in that
thou hast
giuē to me
a sonne
of whom
I am con-
tent.
Gen. 17
Gen. 21
Gen. 25.

Abraham beleued of his fleshly iudgment, that *Ismaell* wes the promised seed as appeareth by the answear he made to god, when he said to him. *Sarai* shall bare vnto thee a sonne, whome I am to blis &c. *Abraham* smiled in his harte, and said: wold to god *Ismael* might liue befor thee. * But hereafter admonished by the mouth of god to obey *Sarai* and expell *Agar* & hir sonne, for he should haue no parte of heritage with *Isaac*, he vnderstood spirituallie & obeyed the voice of his wyfe.

The seed of the serpent contended with the seede promised in the bosom of that noble and godlie woman *Rebecca*: being both of one conception. This contention moued the mother to say better I had remained still barren: then to haue this displeasure. To whome god gaue consolation, saying, there is in thy bosom conceaued two sundry nations & two people shalbe deuided of thy belly. That is, thou knowes not which of them is the seede of the promesse, the yongest haue

haue I chosen, to whome the eldest shall serue. This is conforme to the sayinges of *S. Paule. Rom.* the 9. Chap. But trust well, she vnderstoode spiritually by faith, that *Iacob* was the promised seede: when shee procured and laboured so diligently, that he should get the blessing of his father & defrauded the eldest *Eſaw*. This was not knowē to *Isaac*, for he wold not only that *Eſawe* should succede to the heritage: but to haue gottē the blessing also, which *Iacob* obtained by perswasion of his mother. Neuerthelesse, *Eſaw* remained with the heritage in his fathers houle: and ceased not still to pursue *Iacob*, who at last was compelled to fly for feare of his life. And so euer the seede of the serpent, pursues the chosing conforme to this beginning. Let *Abell* dye and *Cain* liue. But finally the seede of *Iacob* succeeded to the land of promission. And inioyed the heritage: Howbeit, they were long troubled and afflicted in *Egipt*. *Gen. 27.*

THE X. CHAP.

- 1 *The wrong opinion of the Iewes, of the promised seede.*
- 2 *Wherin the vngodly place iustification.*
- 3 *Sathan moues his members against the true professours of faith.*
- 4 *Ieremie the Prophet of God, resisted the whole Ecclesiasticall power of the Iewes.*
- 5 *The head of the serpent troden downe by the death of Iesus Christ.*
- 6 *The article of iustification preached after the death of Christ.*

1 **Y**E shall vnderstande that the Iewes had a fleshly opiniō of this promised seede: for they vnderstood that the *Messias* which was promised to them, should rule temporaly as *Dauid* did: and establish his realme in great quietnes, & rest, withal pleasure, & voluptuousnes, as *Math. 20.* yee may vnderstand by the desire of the mother of the Sons of *Zebedee*. Her Sons being with Christ and his Apostles, were
of

of the same opinion, as testified the answer of Christ, saying to them: yee *Mar. 10.* knowe not what ye aske: But the spirituall knowledge which the Fathers had, was farre different therefrom. Who vnderstoode in the spirit that the realme of Christ was spirituall, and not temporall, to the which they were led by faith.

By this yee shall vnderstande, not only that the fleshely iudgement is deceaued in knowledge of this seede: but also of the persecution of Sathan: Euer perswading the wicked and vngodly, which are his seede to persecute the womans seede of the promise: That is, the chosen who according to the promise of God, obtaine victorie by faith in the blood of Christ. For Sathan intending to destroye this article of iustification, may not suffer the preaching thereof (that is) That by grace through faith, and not of our owne rightuousnesse, and workes: We are made safe, please God, are receaued into fauour with him, and accepted as righteous, and iust, not of our merites or deseruings,

but through the merits of Christ Iesu our
2 Sauour. By the cōtrary, the wicked trusts
in their owne strength, and merites. And
will haue their good works, inuented by
them selfe, without the commandement
of god, a part of their saluation. And who
will not authorise the same, they perse-
cute of deadly hatred, and must needes
dye as *Abell* did. So let *Abell* dye and *Cain*
liue, that is our law, sayeth the vngodly.

3 In the Church of the Iewes, our saide
aduersarie ceased not to impung this ar-
ticle, and perswade the wicked to perse-
cute the godly, and kill the prophets, for
preaching the same, for defence of the

4 which *Ieremie* the Prophet resisted the
hole Ecclesiastical power & authoritie of
the Church of the Iewes: that is, the mul-
titude of the wicked, being a few number
of the chosen, that assisted to him as yee
may reade *Ieremie* the 26 Chap. Not the
les afterward hee was stoned to death for
the same cause, which is the reward of mā
that is which mā giueth for the true prea-
ching of this article. So let *Abell* dye, and
Cain

Cain liue.

Finally, the persecution of sathan our 5
aduersary perswaded the death of christ,
his Apostles, and martyres, and their true
successours, all for this article. But euer
Christ got victorie and triumphed by his
word only. In so much as he got victorie
of the deuill, hell, and death, of the lawe,
sinne, the world, and the fleshe, through
his death and resurrection, So by faith in
his blood al the Prophets, Apostles, mar-
tyres, & confessors, with their blood haue
watered the Church, and haue left a sure
testimonie to vs: for confirmation of this
article, that in the blood of christ and not 6
in their owne blood, workes, or deedes,
they are made safe, and haue gotten, the
realme of heauen, conquest and purcha-
sed to them by Christ, and not by them
selves, nor their merites. The which con-
fession is the cause that the godly ar euer
persecuted by the wicked. So let *Abels*
dye, and *Cain* liue, that
is our lawe.

THE XI. CHAP.

- 1 How sathan hath deceaued the worlde after Christ, and wherewith he hath cled him.
- 2 An euident argument showing them, which this daye are called bishoppes, to be the church malignant.
- 3 An exhortation to them which enter in the church by the Popes authoritie: and of his power to make bishops.
- 4 Wherein the wicked Iewes gloried, and wherein the Pope & his kingdome.

NOW our aduersary perceauing by the death of Christ that the promise made in Paradise, was fulfilled: and his head trodden down, that is his power & strength by the shedding of the blood of Christ: this article of iustificatiō laid so abroad, & the church of christ is so strongly edged with the same, that all his imaginatiōs with the which he deceaued man-

mankind, had no place to peruert the per-
fite faith. Then inuenied he a new maner
of habite, which hee founde in the same
church amongst the slouthfull ministers:
whome (by proceffe of time seeing them
idle & not occupied in the reading, teach-
ing, and preaching of the scriptures) hee
prouoked to inuent workes of their own
conceite. And also to abuse the holy
sacramentes, and good workes of God
with vaine superstitions: the which they
call good workes. And by this meanes
he hath so drawen them from faith, that
they knowe not what the same is, nor
what Christ is: but as it were a Theefe
hanged vpon a gallous or gibbit inno-
cētly, or like another maner of prophane
history of *Hector*, or of the great *Alexan-
der*. And therefore hath prouoked them
to pursue this Article more cruelly then
euer it was pursued from the beginning
of the worde. Them selves by worde
confessinge the same with their mouth,
reading, singing, and of their maner, day-
ly teaching, and preaching the same.

And yet neuerthelesse dayly burning, killing, & banishing the true faithful preachers of the said article, & confessours thereof. And so euer shall *Abell* dye and *Cain* liue, that is our lawe, say they.

Note wel. Our said aduersarie that he should not be perceaued, hath transformed him selfe in to an Angell of light^a That is in forme of holynes. He hath entred in the church in wonderfull subteltye: for hee hath cled him with the most honest and shining works, inuented this day by mens wit or reason. (Yea with the same works commanded also by God) and by them maintaineth, & defended him selfe wholly: yea verylie, he had cled him with the blessed sacramēt of the body and bloud of christ, for hee can well disguise him in workes with pride, vaine glorie, hipocrisie, diffidence, dispaire, Idle faith, as to beleue the historie onely, presumption of the owne merites, &c. But in perfite faith, which is the groundstone of this article of iustification, he can neuer enter. Therefore vnder colour of holines he hath caused and
dayly

Where
may Sa-
than en-
ter and
rule.

dayly causeth the prelates of the Church (as they call them,) who should of their vocation, haue (to the shedding of their blood) defended this Article, pursue the same most cruelly, with all tormentes inuented by mans wit vnder the false pretence of good workes: hauing no respect to faith. And so shall *Abell* dye, and *Cain* liue.

Ye shall vnderstand that the oft repeating of the death of *Abell* and the life of *Cain* is no vaine storie nor purpose, but the true similitude of the Church of christ, which first watered with the blood of *Abel*, remaineth example to this houre and shal to the seconde coming of Christ to the latter iudgemēt. In the which two persons is set forth to vs, the perfite knowledge of the Church, which consistes in the godly and vngodly*. And euer the perfite and iust Church is pursued with the wicked, & neuer pursueth, by which the disciples and seruantes of Christ are knowen as testifie the holy scriptures.

*Which shalbe separate when the Lord shal send forth his angels in his haruest.

I exhort you which are aduersaries to

F

Note wel.

this article of iustification: consider with your selfe, if euer ye red the history in canonical scriptures, or prophane histories, that euer the true and perfite church frō the beginning of the world to this houre persecuted any: but euer was persecuted and the godly glad thereof. Herefore, the forme & order of this tyrannicall persecutiō vsed this day by them hauing the ecclesiasticall power in their handes against the faithfull professours of this article: I iudge to be of the deuill, and may say truely to them as Christ saide to the Scribes, & Pharisies, all the bloud which is shed from the bloud of *Zacha.* whome they slew, betwene the altare & the temple, shall come vpon these cruell tirantes which impunge this Article, and slaye the faithfull professours thereof. Against these sayings, the aduersaries of faith and veritie crye. The canon Lawe, the aucthoritie of the Church, the long consuetude, the examples of the Fathers, the Bishop of *Romes* aucthoritie, the generall Counsels, Heresie, Heresie: So there is

Luc. 11.

The voy-
ces of the
wicked.

is no remeady, but let *Abel* dye, and *Cain* liue, that is our lawe.

My hartes, yee which haue entered in the Church of Christ, by the bishoppe of *Romes* law and aucthoritie, with his faire bulles, your shauen crounes, smaring you with oyle or chream, and cloathing you with all Ceremonies, commanded in your law. If yee thinke you therethrough the successours of the Apostles, and Fathers, of the church: ye are greatly deceaued: for that is but a politike successiō or ceremonial. The successiō of the Church is farre otherwyse, the which requireth you to haue knowledge in the scriptures of God, to preache, and teache the same, with the other qualities & cōditions cō-
 teined in the scriptures, as hereafter shall be showē in the speciall vocations: of the which if ye be expert and your vocation lawefull, according to the worde of god, doubtles ye are the successors of the apostles: & haue the same auctority, they had committed to them by Christ. And if ye want the saide conditions, and qualities:

1. Tim. 3.

Tit. 1.

Note wel.

Yee are but reauing wolves, cleder with shepe skinnes: what authoritie that euer the bishop of *Rome* giue you, For it is no more in his power to make a Bishop of him which can not preache, nor hath the knowledge to rule the flocke committed to his care, according to the word of god: then it is in his power to make an asse to speake or bee man: or yet cause a blinde man to see. Therefore, I pray you learne the scriptures, that ye may walke in your vocation right: for of your succession yee haue no more matter to glorie, then the Jewes had, to glorie against Christ: calling them the sonnes of *Abraham*, whom he called the Sonnes of the deuill. They gloried in the carnall succession: and ye glory in the politike or Ceremoniall succession. And all is one thing, God sende you knowledge, and vnderstanding of his worde that yee may cease from your tyrannie, and the true faithfull may liue in rest and quietnes.

THE

THE XII. CHAP.

- 1 The diuision of iustice in generall with the definition of euery part thereof.
- 2 The cause that no man is iust by the law.
- 3 Scriptures and examples prouing all mē. (except Iesus Christ) to be sinners.

L Et vs passe forewarde in the discussing of this Article of iustification: for knowledge of the which necessarie it is to shewe what iustice is of man, what of the lawe, either of God or man: which being shortly discussed, wee shall the more easily come to the knowledge of our christia iustificatio: which is a thing farre aboue all law, either of god or man: for it is the iustice by the which a wicked man is made iust, through faith in the bloud of Iesus Christ, without the works of the lawe, because of the deedes of the law no flesh shalbe made iust before god, as the apostle saith. This is as much to say as because no man fulfilleth the law, nor doth the deedes and workes of the same, in the pure and cleane estate, as the lawe

I
The entres to the article of iustification.

Rom 3.
Galath. 2.
The cause that no man is iust by the law.

required them to bee done according to the puritie of the same. Therefore the law can pronounce none iust before god.

Iustice in
general.

This worde iustice or rightuousnesse generally by the philosophers is takē commonly for the obedience and outwarde honesty, according to all vertues of morall maners, the which a man may doo and performe of his owne power and strength. This is called an vniuersall or general Iustice after the philosophicall definition: the same *S. Paul*. called the rightuousnesse of the law, or workes, because the Transgressours of this iustice are punished as wicked and vnrighteous. For whome the Lawe is made and ordinate, as *Saint Paule* sayeth, *1. Timoth.* the first Chap. for the iust needeth no law. These morall maners and discipline, is the most excellent rayment or habite, wherewith man may bee cled. Neuerthelesse, they can not make a man iust before God, nor is not the Iustice which we speak of here in this treatise.

The

The Politike or Ciuill Iustice is the obediēce which euery Subiect and Inferiour estate of mā, giueth to their prince, and Superiour, in all the worlde. The which proceedeth of the lawe of nature, and is a good worke, without the which obedience (to the punishmēt of the wicked, and defence of the iust) no common weale might bee conserued and kept in rule and order, but all would run to confusion. Therefore are Princes and higher powers commanded of God to be obeyed, as his good worke: for they are the ministers of God vnto good. *Rom. 13.* Neuerthelesse, yee shall neuer finde man so iust in fulfilling this iustice: but the lawe of nature shall accuse him that hee hath not done his whole duetie, whiche the same requireth: Neither the Prince to the Subiect, nor the Subiect to the Prince, nor equall to equall, that is, Neighbour to Neighbour: The knowledge of this lawe of nature is borne with man, prented in his harte, with the finger of God. And therefore let euery man consider

What is
to be iust
before
man.

his owne estate : and hee shall perceaue,
that if god wil accuse him, with this law,
he shall not be found iust, because of the
deedes of the law, no flesh shalbe found
iust before God. Notwithstanding, hee
which doth the deedes of this law and is
obedient thereto in doing, and leauing
vndone, according to the external works
is so reaked iust before mā, and liueth
in the same: and therefore hath the name
of iustice.

The
thinges
which
should
be etchew
ed in keep
ing Cere-
monies.

The Ceremoniall Iustice, is the obe-
dience and fulfilling of the Statutes,
ordinances, and traditions of man, made
by the bishop of *Rome*, and other bishops,
Counsels, Schoolemaisters, and House-
holders, for good rule, and order, and ma-
ners, to bee kept in the church, schooles,
and families. This is a good work and ne-
cessarie to be had with these conditions*
(that is) that they be made, not repugnāt
to the law of god: & that through keeping
of them: no man thinke him, the holier
before god: nor yet therefore to obtaine
remission of sinnes, or to bee found right-

tuons

uous before god. Nor yet that the same may bind or oblish any mā to the obseruing of them, vnder the paine of deadly sinne. Neuerthelesse how well that euer ye obserue or keep them, that is, this law Ceremoniall : ye shall not bee found iust therethrough before God, becaus of the deedes of the lawe, no flesh shalbe found iust before him.

The Iustice of the law morall or *Moy.* law, which is the law of God, exceedeth & is far aboue the other two iustices. It is the perfite obedience required of mā, according to all the works and deeds of the same. Not only in externall and outward deed, but also with the inward affections and motions of the hart, conforme to the commandement of the same (saying) Thou shalt loue thy lord god with all thy hart, with all thy mind, with all thy power, and strength. And thy neighbour as thy selfe. This is no other thing but the law of nature, prented in the hart of man, in the beginning : nowe made patent by the mouth of god to man, to vtter his sin,

*Deut. 10.
Math. 22.
Mar. 12.*

and make his corrupted nature more patient to himselfe. And so is the lawe of nature, and the lawe of *Moyſes*, ioyned together in a knot, which is a doctrine, teaching all men a perfite rule, to know what he should do: and what he should leaue vndone, both to god and his neighbour.

*Math. 5 6.
6 7.*

- 2 The Iustice of the lawe, is to fulfill the law: That is, to doo the perfite workes, of the lawe as they are required from the bottome of the hart. And as they are declared & expounded by Christ: and who soeuer transgresseth the same, shall neuer be pronounced iust of the law. But there was neuer man, that fulfilled this lawe to the vtermost perfection thereof (except onely Iesus Christ.) Therefore, in the lawe can we not finde our iustice, because of the deedes of the lawe, no fleshe shalbe made iust before God.

For the probation hereof, wee will shoue the aucthorities of the Scripture frō the beginning: how the most holy fathers were trasgressours of the law. And there-

therefore could neuer be made righteous by the same: and if they which were most holy, could not be found iust by the deeds of the law: muchlesse may the wicked be pronounced iust by the same. Therefore, wee must take this conclusion with the Apostle *S. Paule*. All haue sinned, & haue neede, or are destitute, of the glorye of God*: And are made iust freely by grace through faith, in the bloud of Iesus christ.

Adam, first in the paradise, transgressed the law: and therefore the same accused him, and condemned him, and all his posteritie, as rebels and transgressours of the same, to the death. Neuertheles, the law remaineth still holy, iust, and good, requiring the same holynesse, Iustice, and goodnesse of vs, as testified *S. P.*

Roma. 7. And because wee doo not the same, the lawe euer accused vs, and pronounced vs rebelles, and transgressours, as our forefather *Adam* was. Who might neuer be pronounced iust by the law, because of the deeds of the law, no flesh shall be made iust before god: & seeing all mē

*That is by originall sinne all man is become blind and is fallen from that Image of God

(which was integrity of nature, iustice, and righteousness) in which mā was first created and now is cled with the contrarie.

Rom. 3.

Gen. 3.

3

60 THE CONFESSION

gotten by naturall propagatiō hath descended of *Adam*: he is corrupted and rebel to the law as *Adam* was. For he might get no better sonnes, nor his nature was. This corruption is so infixt in the nature of man, that hee is neuer cleane purged thereof, so long as this mortall body of sin, & the spiric remaineth together: and this is the cause why wee fulfill not the lawe, in the pure and cleane forme as the same requireth the deedes thereof to be done. For this cause *S.P.* sayeth: Nowe I worke not this euill, but the sinne which dwelleth in me: for I know ther dwelleth in me (that is in my flesh) no good: for the good which I would, that doo I not, but the euill which I would not, that doo I, as *Paule* wold say, so rebellious is my wicked nature, to the affections of my spirit, that the very things which I know good, and would doo, for weakenes may I not complete. I would loue, feare, honor, and thanke God, with all my hart, and all my strength, and adheere to his promis: in euery houre and all tribulation, but by the wicked

Rom. 7.

wicked fleshe, I am impedit to doo the same. For howbeit, I haue feare, and loue, begun into me, yet are naturall securite, and concupiscence impediméts, that they be not pure and perfite as the law requir-
 eth, and albeit I haue faith begun in me: which reacheth that God is true in al his promisses. Yet natural dubitatió, and imbecillity, causeth me frequently to doubt, if God shall deliuer. And so murmurs sometime the fleshe, and loues not God withall the hart. Here my hartes, ye may learne, at the Apost. to know this corruption of nature. For he giues the example in himselfe, and in no other: teaching euery one of vs, to iudge our selfe, and not our neighbour.

Let every
 man iudge
 if in time
 of tribula-
 tion hee
 finde not
 this battel
 within
 him selfe.

This corruptiō of nature, is called originall sinne, which is the wanting of originall iustice, that should haue beene in man, according to his first creation. This corruption of nature followed the fall of *Adam*, in all men, that the nature of mā may not truely obey the lawe of god, nor fulfill the same for the inherent faultes,

Originall
 sinne.

and concupiscence in the hart of man: engendred of this corrupted nature, & so can not be pronounced iust by the lawe, because of the deedes of the law, no flesh shalbe made iust before god.

From *Adam* to *Noe*, from *Noe*, to *Abraham*, and from *Abraham* to *Moyse*, induring the which space and time, we cā finde none of the holy fathers, (which liued vnder the law of nature) pronouced iust by the deed's of the law: but all were sinners, and Transgressours of the lawe as *Adam* was, as testifieth the whole history of *Gen.* Therefore, the iustice of a christian man shall we not finde in the law, because of the deedes of the law, no flesh shalbee found iust before god.

The breaking of
the first
commandment.

Moyse, who was mediatour betwene god and his people of *Israell*, in giuing of the law of the two tables, (which is but a declaration of the lawe of nature right vnderstand) fulfilled not the lawe, as yee may reade in the booke of *Num.* the 20. chap.* where *Moyse* and *Aaron* ar both reprehended of god for their diffidence, and incre-

incredulitie, the which is the breaking of the first commandement of god. And a great and weightie sin: howbeit the reason of man cannot consider it: yea verie greater and weightier before God, then either slaughter or adulterie. In the sight of man the crime appeeres but small* for God gaue commandement to speake to the stone, or rock in presence of the people: And charged the same to giue water, but they spak to the people with a doubt (saying) may not god giue you water out of this rocke: & then stroke vpo the stone twice, which gaue water aboūdantly: but god would not pretermitt the punishmēt of their vnfaithfulnes (saying) they shold neuer enter in the land, promised to the people of *Israell*. And *Moyse*. also testified no mā to be innocent before god, but by fauour and imputation of grace through faith. And howbeit *Moyse*. repēted sore the said offence, & prayed feruently that he might enter into the lād of promis: he was not hard: for god would not alter his sentence, as yee may collect of the saying of

*The sin
of *Moyse*.
and pu-
nishment
therof

Exod. 34.

Exod. 33.

of *Moyſes*, *Deut.* 3. Chap. where god ſaith to him: ſpeak no more to me of that matter, thou ſhalt not paſſe ouer the water of *Iordane*. Here ye may ſee that man can finde no iuſtice in the lawe, which is of value before God.

Iob, who was cōmended by the mouth of god, the moſt iuſt in earth, could finde no iuſtice in the law: for howbeit he was innocent in the ſight of man: hee might not enter in iudgement with god, becauſe the iuſtice of man, is nothing before god, as ye may reade in his booke, & alledges the ſtarres of Heauen, not to bee pure in the ſight of god: muchleſſe, are men to, ſtande in iudgement with his law, to bee pronounced iuſt. Therefore, the holy mā *Iob* concluded his booke, with confeſſion and repentance, graunting him to be a foolish ſinner. And ſo by faith in the promiſed ſeed was receaued in the fauour of God, & accepted as righteous, the which is the iuſtice, that is of value before god.

Dauid, the figure of Chriſt, of whome god ſpeake th (ſaying) I haue found a mā
 accor-

according to my hartes desire, sayth: enter not in iudgement with thy Seruant ^{1. Reg. 13.}
 (O Lorde) for in thy sight no man liuing ^{Ps. 134.}
 shalbee made iust, or righteous: that is
 as much to say, after the mind of the pro-
 phete. If ye wilbe iustified by the law, ye
 must enter in iudgement with God: who
 is he that liueth so godly, and holy in the
 earth, which may or cā defend his cause,
 being called to the iustice seate of God,
 to giue accompt and reakinge of all
 thinges which hee aught to God, and by
 his lawe iustly hee may require: there is
 not one as the Prophete saith: There-
 fore (O lord) if thou shalt call vs to iudge-
 ment: and aske question of oure life and
 maners, according to the rigour of thy
 lawe: there shalbee to vs no hope of sal-
 uation. *S. August.* expounding the said
 verse, saith: There is no man liuing vpon
 earth, excepted in this cause, no not the
 Apost. and concluded with these words,
 let the Apostles say and praye: O father
 of heauen forgiue vs our debtes, as wee
 forgiue our debtours, and if any would

Augustine
 concluded
 all man
 to haue
 sinned.

say vnto them: why saye yee so, what is your debt: They would aunswere (say-
ing) because no liuing creature shalbee
founde iust in thy sight. And in another
place expounding the said wordes: Enter
not in iudgement with thy Seruant (O
Lorde) that is, stande not in iudgement
with mee, asking from mee all thinges
which thou hast commanded, and giuen
me charge to doo, and leaue vndone: for
thou shalt finde me giltye, if thou enter in
iudgement with me. Therefore saith hee,
I haue neede of thy mercy, rather then to
enter with thee in iudgement.

And *S. Bernard*, in the sermō which he
maketh & writs in the day of all Saintes,
Marke the
wordes of
S. Bernard.
 speaketh after this maner: but what may
all our iustice be before god: shal it not be
reputed or esteemed, like vnto the men-
strous cloth of a womā, according to the
saying of the prophete: and if it be sharp-
ly accused, all our iustice shalbe found vn-
righteousnes: what then shalbe our sins,
when our iustice may not answere for the
selfe. Therefore, let vs cry with the pro-
phets

phete : enter not in iudgement with thy seruant(O lord)and with all humility run to the mercy of God : which onely may saue our soules. Here ye may clearely vnderstand, by the holy fathers, saying that they vnderstoode the scriptures, and article of iustification, as we do, finding no righteousness in the law: but only through faith in the mercy of god.

The saide Prophete saith, if thou (O lord) shall keepe our iniquities, and laye vp our sins in store, O Lord, who shall sustaine or abide. *S. Aug.* expounding these words, saith: the prophete said not: I shall not susteine : But who may susteine or abyde thy iudgement, if thou wilt accuse. He saw the whole life of man, circumuolued with sinnes, all consciences to be accused with their owne thoughts. And no cleane, pure, & chaste hart, to be found presuming in his own righteousness. Therefore if a cleane or chaste hart cannot bee found presuming in his owne iustice: let all me with the hart in faith vnfaignedly presume in the mercy of god, & say vnto him:

psal. 119.

Note.

68 THE CONFESSION

If thou (O Lord) shall keepe or laye vp in store our iniquities: O Lord, who shall or may abyde it: where then is the hope of our saluation, with thee (O Lord) for the helpe and satisfaction or sacrifice for our finnes is with thee, as it followeth in the next verse, of the same Psal. What is this sacrifice, but the innocent bloud of christ shedd, which hath deleted, and put away our finnes, the onely price giuen, to redeeme all Prisoners and captiues forth of the Enemies handes. Herefore help & satisfaction is with thee (O lorde) for if it were not with thee, but that thou woldst bee a iust iudge, and not merciefull: and wouldest obserue and keepe all our iniquities, and seeke them of vs, who might abyde it. Who should stand in thy iudgement, and say, I am innocent. Therefore, our onely hope is, that helpe, mercy, and fauour is with thee. O ye which are aduersaries to faith, prent these wordes in your hartes, which yee reade with your mouthes, but take no care of them, and then yee shall not impung this Article of iusti-

Sacrifice
for our
finnes.

Esay. 53.

Heb. 9.

Galath. 3.

4.

Ephe. 1.

Tit. 2.

Apo. 5.

iustification: but saye with vs the wordes of the prophete: enter not into iudgemēt with thy seruant, O Lorde: for in thy sight no liuing creature shalbe found iust.

THE XIII. CHAP.

- 1 *The iustice of a Christian.*
- 2 *The questions of the wicked against the manifest will of God, taught in the scriptures.*
- 3 *Tokens declaring the serpent's seede.*

NOW sithes our forefathers, which 1
liued most iust, could not be made
iust in the deedes of the lawe, or
in no law could finde this iustice, by the
which a wicked man is made iust: of ne-
cessitie we are compelled to seeke the iu-
stice of a christian man, without all lawe
or workes of the lawe: And of another
then our self, which is iust, and innocent,
that no law may or cā accuse: & through
his iustice we must be maid iust: for of our
selves, we are not iust. Nor no man as the
prophet saith, the 13. Psalme. And the

Apost. Ro. 3. cha. All mē haue left god, and altogether are becom vnprofitable: none of them is found good, except one, which is the man Christ Iesu, the only begotten sonne of god: by whom and by his merits through faith in his blood, we are all receaued into the fauour, grace, and mercy, of God the father, accepted as righteous and iust, without all our merites or deseruings, to the euerlasting life. This is the iustice of a christian which at length shal be declared (with gods grace) hereafter.

The objections
of the
wicked.

Here the aduersaries will moue three questions, to se if they may impung the trueth. The first is: wherfore gaue god the law to mā, or what auailed the giuing of the same: if man of his owne power, and strength, may not fulfill the lawe. The second questiō is, if man may not be made iust through the deedes and works of the law: wherfore should man do any good works. The third is, how were the fathers made iust, & by what meanes. To the first question concerning the giuing of the lawe: the cause wherfore it was giuen: and

and why we fulfill not the same : I will answer vnto it presently. And the other two questions shalbee discussed with the Article of iustification . That is, with the discussing of the iustice, pertaining to a Christian man. And in the forthsetting of good workes : which followed faith, as the true fruites thereof.

But first yee shall note and keepe well in memorie, that the wicked euer objects questions and causes, vnto god : on this maner when any thing occurs, which transcendeth their fleshely wit, and reason: then say they, wherefore did god this or that thing: the which sayinges declareth thē to be the serpents seed, of whom they learned that lesson. For it was his first proposition, made vnto our mother *Eue*, in Paradise, saying. Wherefore hath god commanded you that ye should not eat of all the trees in the paradise: thus he perswaded the woman to giue him answer, of the cause not pertaining her to know: & so brought her to cōfusion: Euē so doth the vngodly, & sonns of the deuil

The nature of the wicked.

inquiring at God the causes of his secret iudgements, as wherefore hath god chosen one: and reiected another, with other such vnprofitable questions, of the predestination, and forescience of God. But in all such matters which are aboue, our capacitie and reason: let vs saye with the Apost. O highnes, o deepenes, o profoundnes, of the riches, of the knowledge, and of the wisdom of God. How incomprehensible are the iudgements of him: and vnsearchable are the wayes of him: for who hath knowen the minde of the lord, or who hath beene his Counsellour, or who hath first giuen to him that hee should giue againe to them: for of him, and by him, and in him, are all thinges. To whome be honour, praise, and glorie for euer.

Note wel. Herefore my well beloued bretheren, inquire ye nothing of the workes of god: and of his secret iudgementes: but as his worde teacheth you, and seeke no cause of his workes, more then of his diuinitie. But be content to knowe those thinges,
which

which are in your capacitie, and vnder iudgement of the reason of man. For as *Iob* sayth in his booke, if God hastily in-quire vs, who shall answere vnto him, or who may say vnto him: wherefore doest thou so: He is god, whose Ire no mā may resist. Read the whole 10. chap. for confirmatiō of this matter. And I exhort you by the mercy of god, to reade the Scriptures not as they were a prophane historie of *Hector*, *Alexander*, or other gentill histories. Nor yet as the manly science of *Plato*, *Aristotle*, the bishop of *Romes* lawe, or others, which are but the science of men, and may be iudged by the reason of man: but with an humble hart, submit you to god and his holy spirit, who is Schoolemaister of his scriptures: and will teache you all veritie necessarie for your saluation, according to the promise of Iesus Christ. For the vnderstanding of the scriptures is not of manly wisdom, or knoweledge, but the Godly men moued by the holy spirite, haue spoken and forth shoven the perfite knowlege

*Iob. 9.**1o. 14. 16.*

Whome
to the
scriptures
are difficil

74

THE CONFESSION

of the scripture, as *Saint Peter* saith in his second Epist. the 1. chap. Therefore think the scriptures not difficil: but to the fleshly man, which shal get no vnderstanding thereof. They deceaue you which say, the scriptures ar difficil, no man cā vnderstād them: but great clearkes. Verily, whome they call their clearkes, knowe not what the scriptures meane: feare, nor dread not to reade the scriptures, as yee are taught here before. And seeke nothing in them but your own saluation: and that which is necessarie for you to knowe. And so the holy spirit your teacher shall not suffer you to erre, nor go beside the right waye: but lead you in all veritie. And so will we passe forward to the question before rehearsed. Wherefore god gaue the law as we are taught by his scriptures.

THE XIII. CHAP.

- 1 *An introduction to answer the first question of the wicked.*
- 2 *To what creatures god gaue law, and why he gaue the law to man.*

3 *Of Adams gifts before his fall, hath no
man experience.*

4 *The law giuen to Moyses, and why
man may not fulfill the law.*

THere can nothing be perfittly vnder-
stand without the ground, and founda-
tion be sought & knowē. So for the true
knowledge of this question, ye must be-
gin at god, and know him, as he hath cō-
manded in his scriptures: and seeke him
no other wayes, and by him yee shall get
knowledge of your selfe.

God being without beginning, as he is
without ending: in the beginning made
all creatures perfite, right, and good: and
last of all men, to his owne image and si-
militude, male, & female, hee made them:
whom he indued and cled, with most ex-
cellent gifts of nature, and godly vertues,
with originall iustice, full integritie, the
law of nature imprented in his hart, with
power to do the same of his own freewil.
And put him in the paradise of pleasure,
that he should labour, & kepe the same,

*Gen. 1.
v. 2.*

with cōmandement to eate of the fruites of al the trees of paradise: and forbad him to eate of the fruites of the trie of knowledge of good and euill, standing in the middes of the Paradise: Adioyning the paine if he transgressed this commandement, saying, whatsoeuer day thou eatest of the same, thou shalt dye the death.

- 2 Not only gaue god a lawe to man, but also to beast, Sunne, Moone, Elementes, and all his Creatures in their kindes, the which they should not transgresse nor ouerpasse. That in his creatures hee might be glorified, and haue obediēce of them: to that effect hee made them, and gaue them the lawe. This exposition yee shall finde in the 148. psal. Where the prophet exhorts all creatures animate, and inanimate, to preach and forthshow, the glorie of god, because he said the word, & they were made and gaue commandement, & they were created. So the law was giuen to man, to the effect he should knowe his Maker, glorifie him, and obeye him: for obedience is the fulfilling of the law*. To obeye

* The
cause why
God gaue
the law to
man.

obeye god, is to loue God, with all thy hart, with all thy mind, power, & strēgth, and thy neighbour as thy selfe. This lawe was prented pure, and cleane in the hart of *Adam*, who had free will, and power, of himself to do the same. For God made man in the beginning, and left him in the power of his owne counsell, hee gaue to him his preceptes, and commandements (saying) if thou wilt keepe the commandementes, they will keepe thee, &c. Hee put before him fire and water, that hee might put his hand, to which of them he liked. He layd before him life and death, good and euill (saying) what euer shall please him, shalbe giuen to him, &c.

What it is
to obey
God.

Eccle. 15.

The perfection of *Adam*, and know-
ledge of the law, the rightuoufnesse, and
integritie of him, in his creation, with the
excellent gifts and godly vertues he was
indued with, are vnspeakeable as saith
Ecclesiasticus, the 17. Chapter God crea-
ted man of the earth, and made him after
his owne Image, and similitude, turned
and conuerted him againe in the same.

3

All crea-
tures of
god were
perfite in
their first
creation.

Ro. 3. 20.

Rom. 4.

And cled him with vertues according to himself, &c. Read the whole Chap. which will instruct you of these noble vertues, and qualities of *Adam*. What might hee want, being participant in vertues to the godly nature: nothing at all: and so all the workes of god were made perfite: the which he neuer altered nor changed: No more did he his lawe, but after the fall of mā, by his prophetes and holy Preachers hee set forth and vttered his lawe in the same forme & pure estate, as it was created: That man thereby might the more perfitley knowe his weakenes and imperfection. Therefore the Apost. saith: by the law is the knowledge of sinne. The lawe is not sinne, but sinne is not knowen, but by the law. That is the cause why the law workes anger and hatred.

• The law of *Moyse* of the two Tables was but a vttering and declaration of the law of nature. And that proues the sayings of Christ: For when he had made a long sermon, teaching his disciples, and the people, the perfection of the lawe of

Moyſ. as ye may read the 5. 6. & 7. Chap. of *S. Math.* concludes on this maner. All things whatſoeuer ye wil men do to you, doo ye the ſame to them: For this is the law and prophetes. Here ye ſee the law and all the preaching of the Prophetes ioyned in a knot to the Lawe of nature, which teacheth vs what we ſhould doo, and what we ſhould leaue vndone. This lawe was perfitly prented in the hart of *Adam*, who wanted no perfection to fulfill, obſerue, and keepe the ſame, to the vttermoſt perfection thereof.

For tranſgreſſion of the cōmandemēt of god, our forefather *Adam* was exiled, & baniſhed forth of paradise: and ſpoiled of the integritie, perfection, and all the excellent qualities, dignities, and godlie vertues, with the which he was indued by his creation, made rebell, and diſobediēt to God in his owne default*. And therefore hee might not fulfill the law to the perfection as the ſame required. For the lawe remaining in the owne perfection, Juſt, holye, and good, requireth,

*Why mā
may not
fulfill the
lawe.

and asketh the same of mā, to be in deed fulfilled. But all men proceeding from *Adam*, by naturall propagation, haue the same imperfection, that hee had. The which corruption of nature resisteth the will and goodnes of the law, which is the cause that wee fulfill not the same, nor may not of our power & strēgth, through the infirmitie and weakenes of our flesh: which is enemie to the spirit, as the Apostle saith.

*Rom. 7.
6. 8.*

O miserable man accuse not God, but thy selfe, because thou fulfillest not the lawe: For howbeit (thou) in thy default fell from thy goodnes, and perfection of nature (by the which of thy own friewill and power, thou might haue fulfilled the law) into euilnes and imperfection: and hath corrupted thy nature: Neuertheles, God remained iust, good, true, and vnchangeable, and his lawe also, which requireth of thee her duty, not according to the fragilitie of thy nature, but to the puritie of her nature, according to the good will of God. Therefore impute no fault
to

to god, nor yet to his lawe, that thou ful-
fillest not the same, but to thy selfe, and
thy corrupted nature, which obeyed the
will of the Deuill, and resisted the good-
will of god.

THE XV. CHAP.

- 1 *What remained in man after his fall,
and what may man do thereby.*
- 2 *The opinion of the Philosophers, touch-
ing the wickednes of man.*
- 3 *The office of the lawe, and what shall
man accused thereby, doe.*
- 4 *The conclusion of Paule, and euasion
of Sophistes therefrom: with argumēt's
conuincing them as Liers.*

NOtwithstanding after the fall of
man remained with our first pa-
rents some rest, and footsteppes,
of this lawe, knowledge, and vertues, in
the which hee was created: And of him
descended in vs* by the which of our free
will and power, we may do the outward
deedes of the law, as is before written.

*Men may
work out-
warde
workes
of the
law.

H

The opi-
nion of
Philoso-
phers.

This knowledge deceaued and beguiled the Philosophers : for they looke but to the reason and iudgement of man:and could not perceauē the inward corruptiō of nature:but euer supponed man to bee cleane, and pure of nature: And might of his own free wil and naturall reason, fulfill all perfection. And when they perceaued the wickednes of man from his birth:they iudged that to be, by reason of the planete vnder whome he was borne, or through euill nourishing, vpbringing, or other accidents:and could neuer consider the corrupted nature of man, which is the cause of all our wickednes. And therefore they erred, and were deceaued in their opinions & iudgements: but the perfite christian mā should looke first in his corruption of nature, & consider what the law requireth of him: in the which he finding his imperfection and sinnes accused: for that is the office of the law, to vtter sinne to mā, and giueth him no remedy, then of necessitie is he cōpelled either to dipaire, or seeke Christ: by whome
hee

hee shall get the iustice, that is of value before God: which can not begotten by any law, or works, because by the deedes of the lawe, no fleshe shalbe iustified before God.

Yee shall not meruell of the oft rehearsing of these wordes, that of the deedes of the law, no fleshe shalbe made iust: that is, declared, reputed, found, or pronounced iust before god: for they are rehearsed before the forthsetting of the article of iustification, that it may seeme the more cleare, and to that effect the same wordes were spoken by the Apostle *Rom.* the third Chapter. Of this manner, we know what euer the lawe speaketh: to them it speaketh, whiche are in the lawe, that all mouthes may bee stopped, and all the worlde made subiect vnto god, because by the deedes of the law, no fleshe shalbee made iust before him. And therefore I haue repeated them so oft, because they lead all men to the perfite knowledge of their iustificatiō which is in Christ,

This proposition of the holy spirite is so perfite, that it excludeth (if ye will vnderstande the same right) all the vaine foolish arguments of sophistrie, made by the iustificiers of them selves, which peruerter the wordes of *S. Paule* (as they doo the other scriptures of god) to their peruerfed sence and mind (saying) that the Apostle excludeth by these wordes the workes of the law Ceremoniall: and not the deeds of the law of nature, & morall law of *Moyfes*. The which shameles sayings, are expresly euacuat by the wordes of the Apost. Insomuch that no man of righteous iudgement can denye: but shall feele the same as it were in their hands: by this probatiō, the law speaketh to all, that is accuseth all men, that are vnder the law. All men are vnder the law of nature, or the law of *Moyf*. Therefore the Apost. speaketh of the law of nature & *Moy*. and of all men which he comprehendeth vnder Iewe & gentill, as he pro- ueth by his argumētes in the first and second Chap. to the *Roma*. And concludeth
in

1. Argu-
mente
against
Sophistes.

in the third Cha. all men are sinners. If all men bee sinners: none is iust. If none bee iust, none fulfill the lawe. If none fulfill the lawe, the lawe can pronounce none iust. Therefore concludeth he that of the deedes of the law, no flesh shalbe founde iust before God. The same is proued by *David* in the 13. Psalm.

Here ye see by the words of the Apostle, he intendes to proue and declare, all men Sinners. That is, to stoppe all mens mouths: and to dryue them to Christ, by the accusation of the law. No law may make or declare all men sinners: and subdue the whole world to God: but the law of nature and *Moyse*s. Therefore, vnder that word (law) the Apost. comprehēded the law morall, and not the law Ceremonial only. Becaus it followeth in the text. The knowledge of sinne, is by the lawe. And also I knewe not sinne (sayth *S. P.*) but by the lawe: Nor I had not knowen that lust or cōcupiscence had bene sinne, were not the law said: Thou shal not lust: Therefore ye cānot eschew: but confesse

2. Argument.

Rom. 3.

Rom. 3.

that the Apostle speaketh of the law morall: yea, and of all lawes, and all men, because hee excepts none. Therefore let vs conclude with the Apost. and the holy spirite, that the iustice of god is without the law, made patent and forthshewē by the lawe and prophetes. And then shall we come to our Iustice, which is Christ, as *S. P.* saith the 1. Epist. the first chap. to the *Corinth.*

Esa. 53.
1. Pet. 2.
1. Io. 3.

If yee will saye of your vaine conceate (as ye which are aduersaries to faith euer objects vanities) that the Apostle in his conclusion comprehendeth not all men, proceeding from *Adam* by naturall propagation: but that some iust men are excepted. Ye shall not finde that exception in scripture, of any man (except) Christ. Who beeing both God and man, is expressly excepted, because hee neuer contracted sinne: Fraude, nor deceit was neuer found in his mouth, by this exceptiō all other are excluded, because there is no other (who can be found iust) but he. For that cause, he only fulfilled the law,
and

and satisfied the same. By whome all which beleue, are accepted as iust, without the deedes of the lawe, through faith in the bloude of Iesu Christ. Let vs passe forward therefore, in the scriptures, for to finde the Iustice of a christian man, which can not be founde in the lawe, nor deedes thereof.

THE XVI. CHAP.

- 1 *The diuersitie of names of that iustice which is acceptable before God.*
- 2 *Iustice is plainly reueled in the euangell.*
- 3 *What is to liue in faith, or by faith.*

THe iustice whereof we haue made mentiō in the beginning: and that is so cruelly and tyranously persecuted by our aduersarie Sathan, is called the iustice of God: the iustice of faith: and the Iustice of a Christian man: The whiche is all one thinge, glued and ioyned together, that by the same, wee are in Christ: and hee in vs:

The iustice of a christian man hath diuers names.

by the mercy of god, purchased by christ through faith in his bloude, without all our deseruings, either proceeding or following the same. And it is so farre different from the other iustice of the law, as darkenesse from light: and heauen from earth: becaus it wilbe alone, and not participant with any other thing, that Christ may haue his due honour. Who obtained this iustice frō the father, and is the price thereof,

And first it is called the iustice of god, because it proceedeth only of the mercy of God, Secondly, the iustice of faith, because faith is the instrument whereby in Christ we obtaine the mercy of God, freely giuen to vs for Christes sake. And thirdly, it is called ours, because by faith in Christ without all our deseruinges, wee receaue the same: and are made, reputed, and compted iust, and accepted in to the fauour of god. And all three ar one Iustice, deuided by sundrie names, as is before saide, which is this article of iustification. As by example: almes deede
is

is but one name . And yet after the common maner of speaking it is appropriatruely to three : that is to the Giuer , to God , and to the Receauer. In almes , the poore , and indigent , haue no part but on-ly to receaue , and giue thanks. The giuer freely giueth of his liberalitie & substance , and for gods sake . So it is properly called the almes of the giuer , and iustly attribute vnto god , becaus for his sake it is giuē . And also to the receauer becaus he is made rich therewith . In the like manner this iustice of God proceedeth of his abundant mercy and grace , fauour , and goodnes , which hee beareth toward mankind , that is poore (yea) aboue all pouer-ty , laden with sinne , hauing neede of the grace and mercy of God : destitute of all confort and consolation. And therefore is called his iustice , by reason of the giuing . And it is called the iustice of faith , or the iustice of Christ : because faith is the instrument , and Christ the Purchaser of the same . And it is called ours by reason of participation of all christes merits :

which we haue through faith in his blud without our merites or deseruings.

An apt si-
militude.

Therefore euen as the sickman recea-
ueth his health: The poore his almes: and
the drye earth the raine, without all their
merites or deseruings: So receauest thou
of God this iustice, which is of value be-
fore him, by such iustrumēts as god pro-
uideth mediatly thereto: he being the im-
mediate cause. The phisition giueth thee
his counsel in thy sickenes, exerciseth his
labours vpon thee, by the creatures of god
according to his vocatiō: thou doest no-
thing but suffer to worke in thee, til thou
be healed. And then at commandement
of the good Phisition thou keepest good
dyet, not to get thy health: but that thou
fall not againe in sicknesse. The poore
man receauing his almes, hath no parte
thereunto, onely but to receaue. The
man that giueth, beeing the iustrument
whome God hath made the stewarde of
that his gift. The Earth receaued the
raine, and hath no part thereinto, but to
receaue. The Labourer or Plowman,
be-

beeing the instrument to open the pores of the earth that the raine may descend into it, and then it bringeth forth fruite in due time : Euen so it is with man.

It is called the iustice of God and not of man or of free wil: but of God, not that Iustice by the which God is iust: but the Iustice with the which man is cledd, and by the mercy of God, of wicked made iust, as *Saint Augustine* saith, in his booke of the spirite, and the Letter the 20. | Chap. in obtaining of the which we neither worke nor giue anything to god: but receaueth, and suffers god to worke in vs. Therefore, it is farre aboue all iustice of the law, which mā doth, and worketh, the which are also the works of god, both, because they are of the law: and man may do them of his own free will, & power, as to the externall work. And also they are the gift of god. But alwayes they may haue no place in this Article of iustification before god, except yee will exclude the merites of Christ (whiche GOD forbid.)

Rom. 1.

This Iustice was couered in the olde testament vnder Ceremonies, and sacrifices, but is made knowen and patent vnto vs now, by the Euangell of Iesu christ from faith to faith: That is not from one faith to another faith: but from that faith by the which wee receaue the Euangell of god, through hearing of his word, and with gladnesse accepte the same: in continuall perseuerance growing dayly in perfiter knowledge of god through faith in Christ, til we giue vp the spirit, into the handes of the Father of heauen. Neuer doubting for whatsoeuer tentation or trouble, in aduersitie: but receauing all thinges from God, and of his handes, as our forefather *Abraham* did, and iudge all for the best. Then followeth the formal cōclusion. The iust shal liue in faith: that is euer continue in sure trust, hoping to obtain the thing, he looketh for, which is remission of sinnes, the gift of the holy spirite, and euerlasting life, all purchaste by Christ without our merites or deseruings.

This

This is the faith of the which the Prophet *Habac.* speaketh, the Iust shall liue by his faith. The iust man and faithfull hath neuer respect to any thing, but only to faith in christ: And what euer he work or do, referreth all to Christ: & so remaineth he in Christ, and Christ in him conforme to the saying of *S. P.* I liue now (no *Galath. 2.* not I) but Christ liueth in me: for so much as I liue in the fleshe, I liue in the faith of the sonne of God, who hath loued mee, and giuen himselfe for mee. Here ye may see to liue in the faith, is to belecue in Christ: ioyned vnto him continually by faith: then liue wee in Christ, and Christ in vs, frō faith to faith, hauing no respect to workes or merites: but onely to the merites of Christ. And so the iust liueth by his faith.

What is
to liue in
faith.

THE XVII. CHAP.

- 1 *The definition of faith.*
- 2 *What faith the Fathers had before Christes incarnation: and whereby they were safe.*

- 3 *Good workes are a testimonie to faith.*
 4 *Wherefore workes please God.*
 4 *The methode of S. P. in writing and
 teaching, and the necessitie of good
 workes.*
 6 *Wherefore iustice is ascribed vnto man.*
 7 *Who spoyleth god of his glorie.*

Heb. 2.

The defini-
 tion of
 faith.

I The Apostle defineth and declareth,
 what faith is (saying) faith is the sub-
 stance of thinges hoped or looked for:
 The Argument or matter of thinges not
 seene, without the which it is impossible
 to please god. That is, faith is the true
 and perfite thought of the hart: truelie
 thinking and beleeuing god, the which
 a man doth whē he beleeueth his word,
 and putteth his sure trust in the mercy of
 god: which is to belecue that his sinns are
 forgiuen him for Christes sake only: The
 wrath of the Father pacified, & he recea-
 ued in fauour, & accepted as iust: & firme-
 ly and vndoubtedly beleeueth the father
 of heauen, to bee euer merciefull, gentle,
 helpfull, and fauourable vnto him, for
 Christes

Christes sake, without all deseruings of his deedes or merites, either preceeding faith, or following the same. This is the Iustice of god, which is made patent and reuealed by the sonne of god Christ Iesu in his euangell, as said is before.

In this faith only in Christ were all the Fathers to the coming of Christ in the fleshe made iust without the deeds of the lawe. And therefore all the promises of the coming of Christ, are to bee referred to that promise made in *Gen.* the 3. Chap. that the seede of the woman shall tread downe the serpents head, &c. And so the faith of the Fathers in the old testament, and our faith in the newe testament, was and is one thing: howbeit, they had other externall rites, obiectes, ceremonies, and signes, then we haue. And they beleeued in the coming of Christ, to fulfill all promises and propheties spokē of him. And we beleue he is come already, and hath fulfilled al which was spokē of him, in the law and Prophets. And hath ascended to the heauines, & sitteth, at the right hande

2

Ier. 23. 6.

33.

Esa. 4. 6.

45.

Ezech. 34.The faith
of the fa-
thers be-
fore the
incarna-
tion of
Christ.

of the father, our aduocate. And as the Fathers beleueed the first comming of Christ, euer desiring and looking for the same by faith: Euen so now wee beleue, and looke for his second comming. And most feruently desire the same, to bee deliuered of this mortall bodye of sinne, that wee may rule eternally with him in glory. That the Fathers were safe by faith without the deeds of the law. *S. Pet.* testifieth (saying) wherfore now tēpt ye god, to put a yoke vpon the neckes of the disciples the which neither wee, nor our Fathers might beare: but by the mercy of Iesus Christ, we beleue to be made safe, as they were. And *S. August.* in the 157. Epist. saith: Therefore if the fathers (being vnable to beare the yoke of the old lawe) beleueed them to be made safe, by the mercy of our lord Iesu Christ: It is manifest that the same mercy, or grace, made the old fathers to liue iust by faith. Now ye may see clearely that the old fathers were all made safe, through the mercy of God, without all the deedes of the
the

Act. 15. 7.

marke the
wordes of
S. Peter.

the law. Then how will you make your selfe safe with workes: which neuer did so good workes, as the fathers. So there can bee no better conclusion to exclude your workes, in the article of iustificatiō: then *S. P.* maketh (saying) that a man is *Rom. 3.* made iust by faith, without the deedes of the law. Therefore faith onely iustificieth before god. Ye shall vnderstand that it is all one thing to say: faith onely iustificieth. And to saye faith without workes iustificieth. As by example, if one saye, the good-man is in the house alone, or he is in the house without any body with him. This is all one maner of speaking: The scripture faith, 'mā is made iust by faith, without the workes of the law: Therefore we may well say, that faith onely iustificieth. For confirmation hereof, yee shall reade the 2. Chapter, to the *Hebre.* before rehearsed, in the which yee shall finde the histories briefly repeated by the *Apost.* testifying the fathers to bee made safe by faith, referring nothing to workes, except onely, that the workes beare a outwarde

Heb. 3.

Gen. 3.

1. Reg. 19.

*The man
is first iust
before the
workes be
good.

testimonie of the faith. *Abell*, by faith or in faith offered to god a more acceptable sacrifice, then *Cain* did, by the which hee obtained witnesse that hee was iust: god bearing witnesse of the offerings: and by the same hitherto speaketh, being dead. God looketh first to the hart of man: before hee looke to his workes, as testifieth the voyce of God (saying) I iudge not after the sight of man: For hee seeth the thing whiche appeareth outwardly: But I beholde the hart* : That is, the man is first made iust by faith: And accepted in the fauour of God (as *Abell* was) And then his workes are acceptable and please God, because they are wrought in faith. That it is the mind of the Apost. *S. P.* to exclude all workes (either going before or following faith) to bee of the substance of the Article of iustification: proued clearly the arguments and matters of his Epist. Specially to the *Rom. Galath. Hebre.* In the which he laboureth so diligently, that all the Sophistes and workers, that are iustificiers of themselves, may

may not get a corner to hyde them into, from his conclusions, without they deny Christ and his office. At the least in effect (as they doo after their maner.) But the wisdom of god and his holy spirite deceaueth them: for when they wrest and throwe the scriptures, to their minde in one place, they are compelled in another place of the same Scripture to confesse them selves Lyers. In the Epistle to the *Rom.* from the beginning to the 12. chap. and in the Epistle to the *Galath.* to the 5. Chap.* with all labour and diligence, he setteth forth the iustice of god to be through faith in Iesu Christ, without all workes of the lawe. And when he hath established the same Article of iustification: Then setteth he forth the workes of righteousness, in the which a christian man shal liue becaus the iust shal liue in faith. This order ye may see in the saide Epistles: and in the Epistle to the *Hebre.* hee declareth the office of Christ, his priesthood and sacrifice, and giueth faith her place the 11. Chap. All his labour was to ex-

The purpose of
Paul, in
his Epistle
to *Rom.* &
Galath.

Galath. 3.

clude the mixtion which now these fained workers would haue ioyned in with faith and the benefite of Christ, which is no other thing but the worke of the deuill our aduersary, to make the death of christ in vaine, as the Apost. sayth: Therefore if iustice be of the law, or by the law, christs death is in vaine.

The office
of Iesu
Christ is:
to pacifie

But thinke not that I intende through these assertions to exclude good works: No, god forbid, for good workes are the gift of god, and his good creatures. And ought and should be done of a christian, as shalbe shoven hereafter at length in their place. But in this article of iustification, yee must either exclude all workes, or els exclude Christ from you, and make your selves iust: the which is impossible to do, because we are wicked and can do no good at all, which can be of value before God, or pacifie his wrath, except Christ first make our peace. For that is his office* for the which he came in the world and suffered death: So if yee will not exclude Christ, exclude your workes. For in
this

this case there is no concurrence, more
 then there is betweene darknes & light: the
 wrath of
 God,
 which our
 workes
 may not
 doo.
 Cor. 6.
 For what participation hath righteous-
 nesse with iniquitie, or what fellowship
 hath light with darknesse. The definition
 of this Iustice is made plaine by *S. P. Ro.*
 the 3. Chap. which I exhort you to reade:
 consider worde by worde, conceaue, and
 prent them well in your harts, then shall
 ye be able to contend and fight valiantly
 against sathā, and his sophistes: of whom 1. Jo. 5.
 yee shall haue victorie by faith, which is
 our victorie that ouercōmeth the world.

The iustice of god is, by the faith of Ie-
 su Christ, In all, and vpon all, which be-
 leeue in him, there is no distinctiō or ex-
 ception. All haue sinned, and haue need
 (or are destitute) of the glorie of god: But
 they are made iust, by his mercy, freely
 without the workes, by the redemption
 which is in Christ Iesu: whome god hath
 proponed or layd before a sacrifice or sa-
 tisfactiō by faith in his bloud: to the forth-
 showing of his iustice, for remissiō of the
 sinnes bypast: the which god hath suffe-

red to the forthshowing of his righteousness at this time, that hee may be iust, and iustifie him, which is of the faith of Iesu Christ. Where the is thy glorie or van-ting? it is excluded by what law of works? No, but by the law of faith: Therefore we belecue surely a man to be made iust, by faith without the deedes of the law.

Now, I pray you tell me what plainer words may be spokē, or termes inuēted to exclude all our works, merites, or power, to be participant with god in this article of iustification. They are as plaine and cleare as the sonne in midday. Neuerthelesse because the wordes are so pretious, and necessarie aboue all things to be imprinted, and continually keeped, in the hart of man: I will make some declaration of euery part, and particle of this definition. And proue by authoritie of scripture, this iustice of god (by the which a man is made iust) to be without all works or power of mā, only by faith in the mercy of god.

Of this Iustice, *Dan.* speaketh (saying)
lead

lead me in thy iustice, O lord, because of *psal. 5.*
my enemies: direct my way in thy sight.
That is, O Lorde my god, for thy greate
goodnes, singuler kindnes, and naturall
loue, thou wast euer wont to show vnto
sinners and mankind: bee to me a gouer-
nour, guider, and conuoyer, in all perilles,
and daungers: suffer neuer my minde
to decline from the right waye, for any
maner of strength or feare of my enemies.
And also in thy iustice (O Lorde) deliuer *psal. 30.*
me: that is, for thy goodnesse and mercy:
And after, iudge thou me (O Lorde) and
discusse my cause: that is, take my defēce
vpon thee: for I am not able of my self to *psal. 43.*
resist. Therefore in thy iustice deliuer me:
and be vnto me a strength inuincible. So *psal. 70.*
shall ye finde in diuers and sundrye *psal.*
& other places of scripture, as *Daniell 9.*
Chap. Iustice and righteousnes vnto thee
(O lord) but vnto vs confusiō, and shame
offace. In the which Chap. ye may read
what iustice or holynesse, that holy Pro-
phete ascriueth vnto him, or to the most
holy of the people: Amongest whome,

assuredly there was many good punished with the wicked : but none which might ascribe righteousness to themselves.

- 6 Sometime, yee shall finde in Scripture this worde iustice, ascribed vnto man, as *Dau.* saith: heare me, who called on thee (O Lorde) of my iustice, &c. That is, god the Author, Giuer, and keeper, of my innocencie, hath looked vpon me. And iudge me, lord, after my iustice, and according to my innocency, which is in me. Here he forthshoweth not his vertues or his righteousness, whiche are in him with these words, because he saith in another place: Enter not in iudgement with thy seruant (O lorde) for in thy sight no liuing thing shalbe found iust. And the holy ghoste is neuer contrary to himself. But here he called the iustice of God his, by imputation. And also hee was innocent of the thing which was layde to his charge, by King *Saule*, who euer accused him of treason: and vsurping of the crowne of *Israell*, in the 16. Psal, hee saith: *Heare my iustice, O Lorde, and giue attendance to my desire and prayers.*

Psal. 4.

Psal. 7.

Psal. 143.
The holy
ghost is
neuer con-
trarie to
himselfe.

prayers. Here hee calleth his iustice, his petition. And in innumerable places of scripture, yee shall finde this word iustice sometime ascribed to god:& sometime to man, because of the receauing of the same from god:but euer the scripture makes the selfe plaine, by the sentence that goeth before, or els followeth, or in some other place. Therefore, take good heede vpon the reading of the scriptures, that ye deceaue not your selves, ascribing any deede or power of yours to the Article of iustificatiō:for it may suffer none, but only Christs merits, because the merites of man, are impure and imperfite,& may not abyde the iustice of God: nor stand in his sight.

Why iustice is ascribed to man.

It followeth in the definition of this iustice: By the faith of Iesu Christ in all, and vpon all which beleeueth in him. Here ye may see our faith, that we beleue in Iesu Christ, called his faith, as it is in deede. And the faith also of god, and by the same reasō, as the iustice is called before, because it is the gift of God, as S. P.

The faith
of Iesus
Christ &
what wee
receaue
thereby.

Math. 9.
10. 11.
Rom. 10.

saith. Ephe. the 2. Chap. and is the instrument by the which we obtaine the mercy of god, remission of our sinnes*, the gift of the holy spirite, and euerlasting life: all for Christes sake, without our desertings by the which wee are ioyned in Christ, and Christ in vs, as the pretious stone is ioyned in the gold ring. So let all our delite and pleasure bee to imbrace Christ in our hart by faith in his bloude. For, faith is the thing which Christ desireth of a sinner. Beleeue sonne thy sinnes are forgien thee. And also, all which beleeue in mee (saith Christ) shall not dye eternally. And to the woman in the 7. Chapter of *S. Luc.* thy faith hath made thee safe.

3. Reg. 8.
2. Par. 6.
1. Io. 1.
Eccle. 7.

* The law
is a mirror.

It followeth in the definition: there is no distinction nor exception, all hath sinned, and hath neede of the glorie of god: that is, all wanteth that iustice which god approued or iudged to be glorie. And so, all me are sinners, and reiected from god, and can not be made iust by the lawe, because the same accused sinne,* and is like

a mirrour in thy hād to cōsider the forme of thy face: which can do no other thing but show thee thy deformitie. God hath concluded all vnder sin that he may haue mercy vpon all. The scripture hath concluded all vnder sin, that the promis may be giuen through the faith of Iesus christ *Rom. 2. Galath. 3.* to all which beleeeue.

It followeth in the definition, but they are made iust, freely, by the grace of god, through the redemption which is in Iesu Christ. Here ye see the Apost. purposeth to exclude all your merites in deseruing of this iustice. To the effect he may (as in all his Epist. and labours he intended) set forth the glorie of god: and the benefite of christ, the which cā nowise be highlier set forth, then in the making of a wicked man, iust, and freely: that is, for nothing: and without deseruing : For that cause Christ is made to vs, from god, wisdom, iustice, holynes, and redemption: that he which reioyseth, may reioyse in the lord. And that meaneth the Apo. *Pau.* and the prophet *Ieremie*, which will haue all out *1. Cor. 1. 1. Cor. 9.*

vertues giuen vnto God, as wisedome, strength, & riches, which are in our power, to vse and exercise, as the gifts of God: much more iustice, which is not in our power. For we are made, & make not our selues: the which we do, if we deserue it, either for workes preceeding or following the iustification, to haue any part of the substance thereof. And so would ye draw the glorie of God to you in one part, the which God will not suffer, as the Prophete *Esay* saith: My glorie will I giue to no other, either must yee make your selues iust, or els bee made iust by god: if yee make your selues iust, ye are not allowed of god. So the glorie redoundeth to your selfe of your owne worke. This, the holy spirite will neuer approue nor consent vnto, as ye read the second Epist. to the *Corinth.* the 10. chap. *Coloss.* 3. *Phillip* 3. *Galath.* 6.

That wee are made iust, freely, by the mercy of god, declareth *S.P.* for cōfirmation of this his asseritiō: by grace (saith he) ye are made safe, through faith: and that
not

Note.

Es. 42.
48.

not of your selves: It is the gift of god, not of workes, that none haue matter to glorie or reioyse. This same he affirmeth in his Epistle, to *Titus* the third Chap. and *Rom.* the 11. Chap. where hee saith, if it be of grace, then it is not of workes: Otherwise, grace were no grace.* Here ye may see, this iustice is of mercy freely without all oure merites or deseruings.

Eph. 2:

*That is
remission
of sinnes
were not
freely gi-
uen.

Yee are made iust by the redemption which is in Christ Iesu: and not in your selues. For Christ hath redeemed vs from the curse of the lawe: and is made for vs accursed. That is, hee suffered the paine which the curse of the lawe inioyned to vs by sinne: in whome wee haue redemption by his bloude, remission of our sinnes, according to the riches of his mercy and grace. What wordes may be more plaine, to proue this iustice onely by faith in Christ, excluding our merites. Yee haue the same assertion in the Epistle to *Titus*, the second Chapter, *Galath.* the fourth, and *Apocalypsis*, the fifth chapter: Where it is written. Thou art

Galath. 3.

Eph. 1.

The wrath
of God
ag:inst
sinne.

worthie (O Lord) to take the booke, and open the scales of it: for thou art slaine & hast redeemed vs to god in thy blood, hee saith not in our workes, but in thy blood. Here ye may see and consider our sinnes were no light thinges. Cōsidering there was no other thing whiche might pacifie the wrath of the Father: but the blood, and death, of his onely begotten sonne Christ Iesu, to bee made man for that cause, And now for vaine inuented Imaginations, of ignorant Sophistes, (which will not onely be their owne redemers: but also redeme others) this precious blood is repute in vaine, or a light thing.

It followeth whome God hath layde before a sacrifice or satisfaction through faith in his blood, to the forthshowing of his iustice, for remission of the sinnes by-past, the which god hath suffered (or in the suffering of god) to the forthshowing of his Iustice, at this time, that he may be iust: and iustifie him which is of the faith of Iesu Christ. Here the apostle aboundeth

deth in wordes: to exclude all sophistrie
 and vaine conceate of workes, which me
 intende, and would intende to make sa-
 tisfaction for sinne. For hee setteth forth
 Christ here, the full sacrifice, and satisfac-
 tion, for sinne. And therefore, he called
 him the mediatur of the new testament,
 by intercession of his death. And also
 Christ offered a sacrifice for sinnes: and
 for euer sitteth at the right hand of God,
 beholding till his enemies bee made his
 foote stoole. And *S. Iohn* saith, if any shall
 sinne, we haue an aduocate before the fa-
 ther (Iesus Christ) who is iust, and he is sa-
 tisfaction, for our sinns: not only for ours,
 but for the whole worlds: & that through
 faith in his bloude. For there is nothing
 may bring vs thereto but faith only, And
 no satisfactiō may be, but Christes death,
 who hath ones dyed therefore, and shall
 not dye againe, death shall haue no more
 dominion of him. In the which hee hath
 declared him iust, in fulfilling the promis
 made of him in the lawe and prophetes.
 That is that he was to make vs iust, which

*Heb. 9.**Heb. 10.**1. Io. 2.**Rom. 6.*

could not make our selues iust.

And where hee saith, for remission of finnes bypast, the which God hath suffered, &c. Vnderstand not that of the sinns bypast before the cōming of Christ onely: but also of all finnes committed to the worldes end. For these words are spoken foorth of the mouth of god, with whome all things is present, as yee may consider by the wordes of Christ, speaking to the *Jewes* on this maner: Before *Abrahā* was, I am. Howbeit, *Abrahā* was dead a thousand yeares before his incarnation. So to the penitent, all finnes are bypast: Therefore the remission of finnes by' past in Christes bloude, indured to the end of the worlde.

Io. 8.

Heb. 6.

The heresie of the Nouatiās.

This is necessary to know for two causes principally. The one is, for confounding of the heresie of the Nouatiās, which peruert the sayings of the Apost. wherevpon they would inferre that man once beeing iustified: and thereafter falling in sinne, may haue no place of repentance, whiche were the peruerting of all the scrip-

scriptures of God: and his promise in the ^{Jo 1.} blood of Christ, who is the lambe of god, ^{1. Jo. 2.} that taketh away the sinnes of the world. And our aduocate, sacrifice, and satisfaction. Howbeit, the Apost. speaketh plainly that it is impossible to be renewed to repentance through renewing of baptisme: for that were to crucifie christ againe, not in his fleshe: but in thy fleshe which would be new baptised.

The other cause is to exclude their opinion which think that Christ satisfied, but for originall sinne onely: & that baptisme giueth or hath purchaste grace to man, after the baptisme that he may satisfie for his owne sinnes by recompensation, as god were a marchant to chop & change with man: That if Christ was the first marchant, they shalbe the next. And this is as great a heresie as the other, by the which they would make the death of Christ but a vaine trifle: and chaunge faith into workes of mans making: The which is the work of the deuill, that euer intended, to impung this Article of iusti-

The false
opinion
of So-
phistes.

fication, by the mixtion of workes. This opinion S. /. confoundeth in his 1. Epistle the first and 2. chap. where he declareth: first, if a man say he hath no sinne, hee deceaueth himselfe. And then if man sinne (as doubtlesse all men dooth) he sayth wee haue an Aduocate Christ Iesu, who is iust: and is a satisfaction for our sinnes.

Note

Moreouer, all men, howe iust that euer they bee, neede dayly to praye: forgiue vs our debts, as we do our debtours: the which prayer were not necessarie, nor Christ had neuer taught the same: If we might haue satisfied for our owne sinnes, at any time. So Christ is euer our satisfaction, and we dayly sinners. Therefore we ought euer to pray, forgiue vs our debts, as we forgiue our debtours.

What is
glorie.

It followeth in the definition where is thy glorie? by what lawe is it excluded? of works: No, but by the law of faith: and concludeth man to be made iust by faith without the deeds of the law: ye shall vnderstand that glorie in this place is taken for the sure trust and beleefe which men
put-

putte in their owne workes and merites, the which the apost. wil haue cleanly excluded forth of this article: & giuē wholly to christ, who deserueth the same, becaus he is obtainer thereof, to vs through faith in his bloud. The which faith wil haue no thinge participant with it in this case, more then the sight of the eye, will haue or suffer the finger in it, to help the sight. No, it can not suffer a mote, but euer waters, being hurt till the mote be taken foorth. Euen so faith, foorthshoweth all thing to the glorie of God, and merites of Christ, without all workes or merites of man.

If *Abraham* had beene made iust of works, the had he wherein to reioyse, but *Rom. 4.* not before god. And also hee had not obtained that name to be called the father of the faithfull, but the father of workers. *Gene. 15.* Therefore the scripture saith, *Abra.* beleued god, and it was reaked to him for *Rom. 4.* righteousness. In the which scriptures *Galath. 3.* yee shall not onely finde this iustice *Heb. 2.* whiche is of value before god: attribute

and giuen whole to faith, in the mercy of God: but also the workes expresly excluded: For either wee must be made iust by faith only, or by workes only: because they may not bee mixt without Christes death be in vain: for to him that worketh faith (*Paule*) The rewarde is not impute according to grace, or mercy, but according to debt. But to him which worketh not: that is, confideth not in his own merites: but beleueth in him which iustificeth the wicked: his faith is compted to him for righteousness, according to the purpose of the mercy of God: And that without workes. For the probation and sure vnderstanding of this assertion, yee shall reade the whole 4. Chap. *Rom.* the 15. of *Gene.* the 2. 3. and 4. *Galath.* and 2. to the *Ephe.* which wordes shalbe shoven in this subsequent Chapter.

THE XVIII. CHAP.

- 1 *The cause wherefore God loueth vs.*
- 2 *Whereby commeth the heritage.*
- 3 *The constance of Abraham in faith,*
and

and his obedience.

4 *Iesus Christ payeth for vs that, which the law requireth.*

5 *Who spoileth Christ of his office.*

BY grace yee are made safe (by faith) ^r and not of your selues. It is the gift of God: not of workes, that no man reioyse, we are his handywork, created in Christ Iesu vnto good workes, the which god hath prepared that we should walke in them.

Verily, these wordes are worthy to be written in letters of golde: and euer imprented in the hart of man, because they cōteine the whole somme of the Euāgeill of Christ. And also exclude all the vaine sophistickall argumentes made contrarie this article of iustification, because in this Epistle there is no question of the law (as in the Epist, to the *Rom.* and *Galath*) But it is written to the gentiles being confirmed in the faith: And also perseuering thereunto, whome the Apostle certifieth of their iustificatiō in the first thre Chap.

And then setteth forth to the end of the Epist. the workes of righteousness, in the which true Christians should liue, according to their vocation, vpon the which wordes I will make some short declaration, according to the scriptures.

¶ By grace ye are made safe: That is, by the grace, & mercy of God, and abundant loue he hath to mankinde, because hee hath made vs, hee would not, wee should perishe. For hee loueth his owne worke. Hee saith, I will not the death of a Sinner, but that hee conuert and liue: hee made vs that hee should loue vs: for no mā hateth or inuyeth his own worke. This grace we get by faith in Iesus christ, the which is not our worke, but the gift of God. For wee are not of our selues able or sufficient (as of our selues) to thinke a good thought: but all our abilitie is of god, as the Apostle saith the seconde Epistle to the *Corinth*, the thirde Chapter, and *Galath.* the third Chapter: if the heritage bee of the lawe, then it is not of the promise: but by the promise
god

Wherefore
God lo-
ueth vs.
Ezech. 18.
33.

Eph. 2.

god gaue it to *Abraham*, *Ismaell*, and *Eſaw*, which were the eldeſt Sonnes, who ſucceeded not to the heritage: but *Iſaac*, and *Iacob*, whiche were heires of the promiſſe, ſucceeded.

Wee are not made ſafe through workes, that none ſhould glorie, becauſe god will not haue vs reioyſing in our ſelues in any parte of his giſtes, as the Apoſtle ſaith: What haſt thou that thou haſt not receaued? And if thou haſt receaued it: why reioyfeſt thou, more then thou haſteſt not receaued it? Ye ſee workes excluded forth of this Article, that man hath no matter to glorie, but to referre all the glorie vnto god, as is before rehearſed. And that man hath nothing to glorie in- to, but in the croſſe of Ieſu Chriſt, by whome wee ſhould crucifie the worlde to vs. That is, wee ſhould eſteeme all, that is in the worlde wicked, as the Apoſtle ſayth, to the *Galathians*, the ſixt Chapter.

1. Cor. 4.

To bee
crucified
with
Chriſt.

Yee ſhall not meruell, that our ſaluatioun is aſcribed, and attribute to the

mercy of God, through faith, excluding all workes, because the reason is here shoven by the Apostle, in these wordes: *For we are the handyworke of God created in Iesus Christ, unto good workes*: That is, forsomuch as we liue, haue life, and vnderstanding, and beleue, it is of God: and not of our selues, because hee is our maker, & Creator: why should the earthen or clay pot, extoll the self against the potter: of whom it hath all which it hath, or the branche against the tree: of which it hath all the substance, to bring forth the fruite, as Christ giueth the parable in the Euangell of *Saint Iohn*, the 15. chapter, the which yee shall reade that yee may vnderstande the wordes of Christ: and similitude in the whiche the Father is declared, to bee the Husbandman, or the Labourer: and Christ the wine tree, & vs christians to be the branches: or the Bearers* for the branche hath two offices (the one is) if it remaine with the tree fresh and greene, it bringeth forth good fruite of the substance of the tree, and
not

Act. 17.
Psal. 99.

Esa. 45.
Iere. 18.
Rom. 9.

*The office of the
branche.

not of thee self. The other is, if it wither
 & bring forth no fruite, it must be cut of
 & brint. Therefore if thou wilt be a christi-
 an, and remaine in Christ, by faith euer
 ioyaed to him: thou shalt bring forth
 good fruite of his substance, and not of
 thyne: of the which the glory pertaineth
 to him, and not to thee. And if thou wilt
 be the withered branche, that is, wicked
 & bring forth no fruite, thou art prepa-
 red for the fire, there to serue with the
 Deuill, and his Angels. And this is sure
 if thou wilt either glorie in thy works, or
 yet that thou art thy own Sauour, or any
 part thereof: as concerning this article
 of iustification. But to remaine in Christ
 by faith, and suffer him to worke in thee
 which thou doest, when thou workest the
 workes commanded in the Scriptures of
 God: and attributs them to Christ, to be
 his workes working in thee. Then shall
 he make thy imperfection, perfite, that
 nether the deuill, nor the law, dare accuse
 them, because they are the workes of
 Christ, and for his sake receaued of the

Who re-
maineth
in Christ.

Wherefore
the Law
nor sathan
may not
cōdemne
the workes
of the
faithfull.

1 Cor. 1.
2 Cor. 10.
Ierc. 9.

father by faith. So their is heir no thing to the to glory of, but to say with the Ap. *He that wil glorie, let him glorie in the lord &c.*

Rom. 8.

This glory of works is excluded by the law of faith: of the which law the Apost. maketh mention (saying) *The law of the spirite of life in Christ Iesu, hath delyuered me frō the law of sinne & death.* That is, the mercy of god, the gift of the holy spirit, remission of sinnes, & euerlasting life purchased to vs through faith in Christ: by the which we liue in ryghteousnes, free frō sinne, & death: & so it is caled the law of faith which excludeth all glory of works: because we receaue and giue no thing but glory and honour vnto god which is the sacrifice of praise and thankesgiuing. In this we should liue in righteousnes & worke the workes of god, & not become thrall again to sin, & death: frō the which we ar freed freely without our merits, or deseruings through faith in the bloud of Christ our Sauour and aduocate.

Rom. 6.

Therefore let vs cōclud with the Apost. & establishe for an infallible cōclusion mā

to be made iust by faith, without the dedes
of the law: as proue the Scriptures before
rehearsed, and by the example of *Abra.*
who had no mixtiō of works in his iusti-
fication. The which we must affirme to
be trew, because the Scriptures affirme
the same, and testifie him to be iustified
by imputation through faith: because
hee beleueed god: and gaue sure trust to
his promis: howbeit the same appeared
not possible (as indeed it was to the iudg-
ment of man.) Neuertheles hee doubted
not in his faith: but beleueed hope against
hope*: & therefore it was cōpted to him
for righteousness: not onely to him, but of
the same maner to vs, which beleuee and
are sonnes to *Abrahā* by faith. And trust
wel *Abraham* did many noble and heroi-
call works of the law of nature: but none
of these works were participāt of his iusti-
ficatiō before god: but only beare witnes
to his faith, and obedience to god in his
righteousnes, as shalbe showē hereafter.

The con-
clusion of
of *Paule*.

That is: he
beleueed
the pro-
mis of god
albeit the
same ap-
peared im-
possible to
nature or
manlie
power.
Gene. 15.
Rom. 4.

The most excellent work amongst the
Iewes was circumcisiō: which was giuen

Circumci-
sion after
Iustificati-
on.

to *Abra.* & cōmāded to be vsed in all his posteritie: for the signe & tokē of the bād and couenant betwene God, and him.*

Rom. 4.

The which was long after the iustification of *Abraham*: as ye may read *Gen.* the 17. chap. And the Apost. sayeth, *Abrahā receaued the signe of Circūcision: the seale of the Iustice of faith. &c.* Therefore this work made him not iust, nor yet had any parte of his iustification. Neuertheles God rehearsed to him at that time, the promise saying, *Abraham walke before me, and be perfite: and I shall put my couenant between me and thee: & shall multiplie thy seede exceedingly, & thou shalbe the father of many nations.* And after this God tempted *A-*

Gen. 22.

3 *brahim*: That is, searched or espyed out his faith, commaunding him to take his sonne *Isaac* whome he loued, and offer him in a sacrifice. &c. Consider this cōmaund & ye shall perceauē it a great tē-tation, of the faith of *Abraham*, and conferre the same with the Scriptures going before: where God gaue commaund to him that he should put away his sonne

Ismael

Ismael: For the seed of the promise should be fulfilled in *Isaac*. Neuertheles the faith of *Abraham* was so firme and constant that he rather hoped, and surely beleued that god was to raise *Isaac* from death to life, then that his word should be fals, or of none effecte. And therefore god said vnto him, and confirmed the same with an othe, saying, *Because thou hast done this thing: and hast not spared thy onely begotten sonne: I shall blis thee, and multiply thy seede as the starres of the heauen, and sand of the sea shore: because thou hast obeyed my voice and charge.* Heir yee see and find the promise repeated again, which was made to him long before. But it is not saide here, That because *Abraham* did this worke it was cōpted to him for righteousness: but that hee was cōmended by the mouth of god, for his obedience and perseuerance in faith, for the faithful shuld liue by faith daylie perseuering, & increasing day by day more & more perfite, which is from faith to faith: giuing euer thanks & praise vnto god: and obeying his command.

The obedience & constancie of Abraham
Gen. 21.

Gen. 22.

No man
liuing wic-
kedly, is
called
iust.

Yee shall take this conclusion* that no man can be called iust, which liueth wickedly, but hee which is godly, and liueth well, is called iust. Neuertheles, his good life or workes haue no participation of this Article. Because they are excluded by the Apostle, in the wordes before rehearsed for a conclusion : that man is made iust before God by faith, without the deedes of the lawe, vpon the whiche wordes *S. Augustine*, saith : These wordes are not to bee vnderstande so, that a man receauing the faith, if he liue afterwarde wickedly, shalbe called iust : but hee is made iust without all his workes, that he may liue in righteousness and work well.

Christ is the end of the law (vnto righteousness) to all that beleeeue: that is, christ is the cōsummation and fulfilling of the lawe, and that iustice whiche the lawe requireth, and all they which beleeeue in him, are iust by imputation through faith. And for his sake are repute and accepted as iust. This is the Iustice of faith, of the which the Apostle speaketh,
Rom.

Rom. the 10. Chapter: Therefore, if yee wil bee iust, seeke Christ, and not the law, nor your inuented workes, whiche are lesse then the lawe. Let him bee the mark whereat ye shoote: and let him neuer passe foorth of your harte: whereto seeke yee that thing, which already hath taken an end. Is it not writtē in the euangell of *S. Luc.* the 16. Chap. The law and the Prophetes are vnto the time of *Iohne*, frō the which time the kingdome of God is preached and foorthshoven, &c. And *S. Io.* in the 1. chap. of his Euangell, saith: The law is giuen by *Moyse*. but grace and veritie ar giuē by Iesus Christ. These two words are expounded by *S. P. Grace** that *Grace* is the mercy of god, whereby we ar made safe through faith in Christ, and not of *Ephe. 2.* works. *Verity** is the fulfilling of the pro- *Veritie.* mises of god, for the which Christ was made seruant to circumcision, for the veritie of god, to confirme the promises of the fathers: here ye see, christ will haue no mixtiō with the law, nor works therof: In this article of iustificatiō, because the law is as con-

128 THE CONFESSION

*The office of the lawe.

contrarie to the office of Christ, as darknes to light, and is as farre differēt as heauen and earth*: for the office of the law is to accuse the wicked, feare them, and cōdemne them, as trāsgressours of the same. The office of Christ is to preache mercy, remission of sinnes, freely in his bloude through faith, giue consolation, and to saue sinners: for hee came not in to this world to call them which ar iust, or think them selues iust, but to call sinners to repentance.

Luc. 5.

Io. 1.

Io. 3.
Io. 5.

The office of Christ, *Iohn* the baptist declareth, saying, *behold the lambe of God, behold him, which taketh away the sinnes of the world.* It is not I, sayeth *Ihon*, nor the Law, repentance, or workes of repentance, which I preache that taketh away your sinnes: but it is Christ that innocent lambe of god to whome I send you. And also Christ sayeth, *God send not his sonne into the world: that he should accuse, condemne, or iudge the world: but that the world should be made safe by him.* And after *It is not I* (sayeth Christ to the Iewes) *that iudgeth*

iudgeth you, it is Moyses which accuseth you
 And so the Scriptures testifie that the law
 accuseth, and Christ saueth. He sendeth
 none to the law, * but rather the law dri-
 ueth & compelleth man to seeke Christ,
 If yee will vnderstande it aright. The wo-
 man accused of adulterie, he sent her not
 to the law: but said to her, passe thy waye,
 and sinne no more. And to the mā which
 had bene diseased thirtie eight yeres, &c.
 behold, thou art made whole, now sinne
 no more, that some worse thinge happen
 thee not. Christ called all to himself, say-
 ing, *Come vnto me all yee which labour, and*
are laden with sinne, and I shall refresh you.
 And Peter saith, there is no saluation but
 in Iesu Christ: Nor no other name giuen
 vnder heauen, by the which mā may ob-
 teine saluation.

Therefore sithes no other may saue but
 he, we should put all our trust, & hope in
 him, and in his mercy only, and neither in
 the law, nor works: for to all them which
 thinke they may bee safe by workes, or
 made iust, Christes death is in vaine: or if

*The Law
 rightly
 considered
 compell-
 leth vs to
 seek christ
 Io. 8.

Io. 5.
 I am
 the light
 of the
 world
 which
 he that
 followeth
 me shall
 not
 walk
 in
 darkness
 but
 shall
 have
 the
 light
 of
 life
 eternall

Math. 11.

Act. 4.

*We
 should
 put
 all
 our
 trust
 in
 him
 and
 in
 his
 mercy
 only

there had beene giuen a lawe, whiche might haue giuen life, then righteousness surely had beene of the law: but it is manifest that by the law no mā is made iust before god, because the iust shall liue by faith.

Galath. 3.

*The
fruits
which we
haue of
Christ.

What wordes may bee more plaine then those are, to exclude workes foorth of this article.* Now sithens the scripture teacheth vs so plainely, that Christ is our Iustice, our Sauour, and Redeemer, satisfaction for our sinnes, the ende and confirmation of the lawe, and hath freed vs from the lawe, sinne, and death, and from the kingdome of Sathan our aduersarie: and bought vs to the kingdome of righteousness, without our merites or desertinges. Why will wee vsurpe his office to our selues, and spoile Christ of his glorie, or be come thrall againe to that thing from the which Christ hath freed vs.* The which we do, if we wilbe participāt with Christ in the making of our selues iust, or mixt any workes with the article of iustification.

*Who
spoyleth
Christ of
his glorie.

THE

THE XIX. CHAP.

- 1 *As the good tree beareth good fruite, so
the good man worketh good workes.*
- 2 *But as the fruit maketh not the tree good:
So workes make not the man iust.*
- 3 *For, as the tree is before the fruite: So
the mā is iust, before the work be good.*
- 4 *The cause why wee should worke good
workes.*
- 5 *The Captaines in the kingdome of christ:
his subiectes, and reward, and of his
aduersarie Sathan.*

THis faith which only iustifieth and
giueth life, is not idle, nor remaineth
alone. Neuertheles, it alone
iustifieth. And then it workes by
charitie. For vnfaigned faith may no more
abyde Idle, from working in loue: then
the good tree may from bringing foorth
her fruite in due time: and yet the fruite is
not the cause of the tree, nor maketh the
tree good: but the tree is the cause of the
fruite: and the good tree bringeth foorth
good fruite, by the which it is knowen

goode. Euen so it is of the faithfull man, the workes make him not faithfull nor iust: nor yet are the cause thereof. But the faithfull and iust man, bringeth forth and maketh good works: to the honor & glorie of God: & profit of his neighbour. which beare witnessse of his inward faith and testifie him to be iust before man.

Mat. 7. 4 Therefore yee must be iust and good, or euer yee worke good workes, for Christ sayeth: *may yee gather grapes of thornes, or figges of thistles:* no no, it is contrary their nature. Euen so it is with man: till hee be made iust by faith: as it is before writtin: Hee may neuer doe a good worke, but what euer hee doeth is sinne, for al which is not of faith is sinne: and christ sayeth to the *Pharisees: how can yee speake good while yee are yet euill.* Therefore or euer we speak good, or do good: we must be made good & that by the mercy of god through faith in christ: without al our deservings. Then shal we worke al good works in the king dome of Christ as his faithfull subiects.

*Rom. 14.
Mat. 13.*

There is two kingdomes, & two kinde
of sub-

of subiects: which are direct contrary to other because there princes ar as cōtrary as ar light & darkenes: That is to say, the kingdome of Christ, and the kingdom of the Deuil. To the kingdom of the Deuil, mā is of his owne nature a perfite subiect & the sonne of ire & wrath. To the kingdome of Christ man is made subiect, through his second birth, or regeneration, which is by Baptisme in the bloud of Christ. To this kingdome man is bought neither with gold nor siluer: but with the precious bloud of the sonne of God Christ Iesus: and so is made seruaunt to righteousness to serue vnto life. Therefore who is made iust by faith, through the mercy of god: and merites of Christ Iesus: must (in faith, which is not idle, but euer working in loue) serue Christ, and embrace him in his hart. Then shall he remaine in Christ, & Christ in him: by the which ioyning through faith, sinne shall haue no dominion: nor shall not rule as a prince: howbeit the dregges remaine in vs. They shall not be imputed to vs: if we

Diuerse
kingdoms

What we
haue of
our owne
nature.
Eph. 2.
1. Pet. 1.

persecute in faith, as our forefather *Abr.* did, euer working by loue, and charitie.

The Cap-
taines of
the king-
dome of
Christ.

And this is the cause why we shuld work good workes, because wee are bought to the kingdome of Christ, in the which rule (as valiant Captaines) faith, hope, & charity, working euer righteousness vnto life.

The Cap-
taines of
the king-
dome of
Sathan.

The kingdome of the Deuill, hath three valiant Captaines, which gouerne the same (that is) incredulitie, dispaire, and enuye, euer working sinne, and vnrighteousnes vnto death, because the reward of sinne is death. In this kingdome, sinne ruleth as a prince, hauing dominion: therefore, if ye will serue sinne, and obeye the same, ye are seruants to that thing which ye obeye: whether it be of sin vnto death, or righteousness vnto life. But Christ hath redeamed vs, and bought vs from this Realme: that euen as Christ hath risen from death to the glorie of the Father: right so we should liue in a new life: and let not sin haue more dominion ouer vs. There is no mā so foolish, who wil thinke he being deliuered of a vile prison (by the
grace

Rom. 6.

grace and mercy of a great Prince) and brought to serue in his hall:& so made tender to the prince, that he is made participant of his sonnes heritage, will say: I will passe againe to prison, because he is not a part of his owne deliuerance. Verily, it is euē so of their sayings, which say: I wil do no good, becaus christ hath deliuered me. And being deliuered, I will sin, and follow all libertie of flesh. Wherefore should I do any good workes, sithens Christ hath redeemed me without my deseruings.

My hartes, ye which obiect these sayings, reade the scriptures, and yee shall finde another lesson taught you. And attend vpon your Schoolemaister, which is the holy spirite, who shall teach you the right waye, that yee passe neither to the right hād, nor to the wrōg: but the right kingly way: That is, *to confesse, and euer haue prented in your hartes: that by faith onely of the mercy and grace of god, yee are made safe. And then followe the example of our Lorde Iesus Christ, giuing your whole studie, and cure to loue, cha-

* The
right king
ly way.

The answer to
the question why
we should
worke
good
workes.

ritie, and all maner of righteous liuing to the glorie of god, & profit of your neighbour: Not that there through ye are made safe, but that ye may be found thankfull vnto god: whome we knowe to be favourable, gentle, kinde, and mercifull to the godly, and to the wicked, wrathfull and angrie. This is the solutiō to the argumēt made in the beginning, which proueth, wherefore should we doo good, if we be free from the law: and freely iustified by the mercy of God, through faith without our deseruings. Therefore, choose you now, if ye wil be seruants to sinne, or seruantes to righteousness: Subiectes of the kingdome of Christ, or of the kingdome of the deuill: for wee are made free, and iust, by grace through faith that we should liue in righteousness to Christ, who hath dyed for all: that they which liue, liue not now to the selues: but to him which hath suffered death for them: and hath risen againe from the same. Keeping this order, yee shall neuer cease to doo good works, as occasion requireth.

2. Cor. 5.

THE

THE XX. CHAP.

- 1 *An answer to all scriptures, which our aduersaries alledge for them, against the iustification of faith.* (tures.
- 2 *Wherfore works are commended in scrip-*
- 3 *An argument prouing, that no workes iustifie.*

NOW because there is some Scriptures, which our aduersaries wold cause to bee seene, either contrarie to the scriptures before rehearsed, for probation of this article of iustification, or els with them, they would mixt this article: so that faith not only iustifieth without works. Therefore, I will rehearse some of the most principal of them: And cause you vnderstand by the same scriptures, they are neither contrarie to his article: nor yet haue any entresse with faith, in the making of a wicked man, iust: but followe faith as the due fruites thereof: In the which the Christian man should liue as said is before.

In the Epistle of *S. Iames*, the second x

Chap. It is said Bretheren, what profite is it, if a man say hee hath faith, but hath no works, may his faith saue him. And again (ye see faith hee) that a man is iustified of workes, and not of faith only.

*Note the
minde of
S. James,
in his
Epist.

Here the aduersaries of faith make a great feast, but they vnderstande this saying of the holy Apostle, as they doo the other scriptures: euer working with the Deuill to make the holy spirite contrarie to himselfe, which is impossible.*

*Marke
diligently.

But will yee vnderstand, take heede, and read the text, ye shal see clearly that the Apostle speaketh of the historicall or idle faith: that is dead without workes, to the confusion of the wicked christians, which haue no faith, but in the mouth, and not of the faith which maketh, a man iust before God: and obteineth remission of sinnes: By the same examples and wordes that he rehearfeth: for he saith* the deuill troweth, beleeueth, and dreadeth: but the deuill can neuer beleeue that christ hath redeamed him: and purchaste to him the mercy of god, remission of sinnes, and eternall

nall life : whiche is the faith to whome *S. Paul* ascriueth iustification only. And also he reprobued the euill Christian (which sayeth) hee hath faith and neglecteth the deedes of charitie, in cloathing of the naked, and feeding of the hungrie : whiche deedes are the fruites of faith, of the which *S. P.* speaketh : Therefore, there is no contrarietie in the Scriptures before rehearsed, but concurrence.

And also the offering of *Isaac*, as mention is made before, was done aboue thirtie yeares after the iustification of *Abraham*, to the forthshowing of his obediēce as the text proueth. *Gene.* the 15. Chap. & 22. Chap. In the which offring the scripture was fulfilled (as saith *S. Iames*) *Abraham* beleeued God and it was compted to him for righteousness. Here ye may see clearely, *S. Iames* speaketh nothing of the iustification before god: but of the iustificatiō before thy neighbour, becaus of the examples & authorities of the scriptures alledged by him, which ar of works done in faith by the faithful, long after their iu-

Workes
Iustifie be-
fore men
onely.

Heb. 11.

stification. For faith onely iustifieth be-
fore God as S. P. saith without works:

* And workes iustifie before man out-
wardly, and declare a man iust before
his neighbour, in exercising the deedes
of charitie, which are approued before
God, and acceptable to him, in them
whiche are reconcile by faith in
the mercy of God, and beareth wit-
nesse that a man is iust. Therefore yee
who would alledge this authoritie of S.
James to impung the article of iustifica-
tion: which we confesse: vnderstand not
the Scripturs: nor haue no foundatiō for
you, but ignorance & babling of words.

They alledge an other text, the 10. of
the Actes: of *Cornelius* whose prayers &
almes deedes, past vp in the sight & me-
mory of god. By the which words they
would inferre, his works made him iust or
at the least prouoked God to call him to
the faith, which is all one thing. For if we
by our deedes, may prouoke god to loue
vs, or to haue mercy vpon vs, through our
merits: by the same reason we may make
our

our selues iust. And so we need no other sauiour: but let Christs death be in vaine. But my welbeloued bretheren, yee shall vnderstād that God first loued vs, & prouoked vs to loue him (wee being sinners vnworthie of loue: yea enemies also) as the Scriptures of god teach you, *1o. 1. ep.* and 4. Chapter, and in his euangell the 3. Chap. and *Rom.* the 5. Chap. And therefore god first preueened vs with loue, & all goodnes, and we not him. And so shal ye vnderstād this text following of *Corn.*

The text saith, there was a man named *Cornelius*, a captaine, &c. a deuout man, & one that feared god, withall his household which gaue great almes to the people, & prayed god continually, &c. To whome the angell sent from god (said) thy almes and prayers are past vp in the sight of God, &c. Here yee see this mā was faithfull, and iust, by the first two proprietie, by the which hee is commended: which can not stand without faith: That is, deuout and fearing god: Deuout, is to say, a true worshipper of god. No mā truely cā

Cornelius
had faith
and there-
by wrought
good wor-
kes.
Heb. 11.

worship God, or please him, but in faith because it is impossible to please god, without faith. *Cornelius* worshipped God truelie: and so pleased him: therefore he was faithfull, he feared and dread god, by loue, for that is the feare whereof the text speaketh. Therefore *Cornelius* was faithfull because that loue can not be without faith. The works which *Cornelius* wrought wer the fruites of faith, and pleased god: because god approued the same, which hee had neuer allowed, except they had bene done in faith: For all which is not of faith is sinne. Therefore yee must confesse that *Cornelius* was faithfull, and iust before god: or els ye must deny the scriptures (which good forbid).

And then will yee say: to what effect was *Peter* sent for, to instruct him in the faith, and teach him what he should doo: if he was faithfull, what faith was it he had? To that I shall answer. *Cornelius* had the same faith that *Adam*, *Noe*, and the fathers had, for he beleueed the promised seed, which was Christ: & knew
not

not that he was come: But beleued in one god, and that the same god had promised a Saueour to redeame the world. So god looking vpon the faithfull, hūble and simple hart of *Cornelius*: and the frequent desire of his prayers (which desire doubtles was conforme to the sayinges of the Proph. *Esay*: *O if thou wouldest break a sunder the heauens that thou might come doune*) would not haue him deceaued, to looke for him, which was already come. Therefore he caused him send for *Peter* to instruct him in the present faith. And to certifie him that Christ was come whome he looked for so ardentlie. Yee may read the text: the shall yee perceauē the sermon *Peter* made vnto him, which was only of the opening of the Scripturs testifieing the comming of Christ in the fleshe: and fulfilling of all the promises, and Prophets sayings, spoken of him before: and that he was risen from deathe: and had giuen *Peter*, and the rest of his Disciples & Apostles, cōmād to preache repentance and remission of sinnes to all

What
faith *Corne-
lius* had &
wherefor
was *Pe-
ter* sent vnto
him.

Esa. 65.

*Math. 24.
Mar. 16.
Luc. 24.*

which would belecue in his name. &c.

To the which words and preaching of *S. Peter, Cornelius*, & his whole household gaue firme faith, and receaued by a visible signe the holy spirit. The which is no other thing, but this article of iustification. For hee belecued the word of god: and by faith in Christ, through the mercy of God receaued the holy spirit, without all working of any deede of the lawe of Moyse: but onely being vnder the Law of nature: and so was baptised &c. Therefore yee can not proue by this authority of scripture, that either the works preceeding, or following the gift of the holie spirite, was the cause of his iustification, or yet any parte thereof. But first being iust through the faith which the fathers had (who had also the holy spirit) truely worshipped god: and feared him of loue, & so he was iust. And in that righteousness wrought the fruites of faith, in prayers and almes deeds. And secondly, being taught by *Peter*, belecued that Christ was comme the sure Sauiour

uiour of the world : and had fulfilled all which was spoken of him by the prophetes. By this faith was hee by the mercy of God, made iust : and receaued the holy spirite visiblie, without all works or deseruings. And then in the kingdome of Christ and righteousnesse, wrought the fruites of faith vnto life, as all perfite Christians should doo.

They alledge another text. *Galath.* the 5. Chap. Faith, which worketh by loue, &c. by these wordes they would inferre of their corrupted maner: that faith onely iustifieth not before god: but faith which worketh by loue. By this maner of vnderstanding, *they not only make the Apost. false, but also cast all downe & destroye the same thing, which hee hath builded: for in the fourth Chap. of the same Epist. preceeding, with great laboures and inuincible arguments, hee setteth forth the article of iustification, prouing faith only to iustifie without all deedes or workes of the law. And then in the 5. chap. he be- ginneth to set forth the fruites of faith

Sophistes
would
make the
holy spirit
speaking
in S.P.
contrarie
to him
selfe.

(saying) ye are abolished frō christ, which would be made iust by the lawe. Ye haue left grace : for we by thee spirite of faith, beholde or looke for the hope of righteousness: for into Christ Iesus, neither is circumcision, nor vncircumcision, any thing worth, but faith which worketh by loue.

In these words shortly, & in brieft termes, the Apost. excludeth all workes, and lawes, sacrifices, & worshippings, both of Iew and gentill, to haue any mixtiō with Christ, in the iustificatiō of a christian: for if there had bene any more excellēt work, or greater in estimation among the *Jewes* (which were the chosen people of god) thē circūcisiō, no doubt but the Ap. would haue excluded the same: & so the principall work cōmanded by god, and giuē by him, as the seale of his promis! & couenāt, made to *Abrahā*, being excluded forth of of this article : how can any other worke of lesse or equall estimation, haue parte thereinto. Therefore, the Apost. cōcluding shortly, & cōprehēding the whole estate of a Christian mā, saith, neither is circumcision

cision, nor vncircūcision any thing worth
in christ, but faith which worketh by loue:
he saith not, loue which worketh by faith,
but faith whiche worketh by loue : that
is, faith inwardly maketh a mā iust before
God, who hath no neede of our workes: *Psalm 42*
for the whole worlde, and all that is
therein is his : and loue outwardly testi-
fieth of thy inwarde faith towarde thy
neighbour, who hath need of thy works:
for whose vtilitie and profite, thou art cō-
manded to do good workes. To whome *Note*
thy faith auaieth nothing. And so this
text impungeth not the article of iustifi-
cation, but fortifieth the same.

Ye read, loue greatly extolled by *S.P.*
the 1. to the *Corinth.* the 13. chap. (as it is
worthy) but ye find neuer iustificatiō be-
fore god attribute to loue: for that is not
the office therof. But loue followeth faith
in the third degree, whose office the Ap. *The na-*
setteth forth in the said ch. Specially how *nure of*
that loue suffereth all thinges, beleueth *loue.*
all thinges, hopeth all thinges, and endu-
reth all thinges. Yea verily some thinges

which faith may not suffer, nor wil on no wayes suffer, as a light superstitiō repūgning to the word of god: loue will, or may suffer the same to be in it, for the weakenes of the infirme brother. But faith may in no maner suffer the same, because it may be preiudiciall to the article of iustificatiō: and induce the mixtion of works. Also *Faith*, *Hope*, and *Charitie*, being reckoned, the Apost. exalteth Charity, to be the most excellent of the thre: but giueth her none of their offices. But if ye wil vnderstand the text well, ye shall know the Apostles mind by the cōclusion (saying) now we see through a glas darkly: but then we shall see face to face. Now I know in part, but then shall I knowe, euen as I am known, and nowe abydeth *Faith*, *Hope*, and *Charitie*, but the chiefeft of these, is *Charitie** as he would say: Now we are imperfecte, but then we shalbe perfecte: *Faith* and *Hope*, shall both perish, and vanishe awaye, but *Charitie*, shall remaine in her perfection: for then she is in her perfectiō when the other two haue takē effect, and
are

*Why
Charitie is
called the
chieftest.

are vanished away: for in the heauē there is neither faith, nor hope, but Charitie is in her most excellēt degree there, which neuer hath an ende.

The cause wherefore the Apo. extolleth Charitie, yee shall consider in the first to the *Corinth.* the 12. ch. the which (I pray you) reade. For in that whole Epist. there is no question of the Article of iustification, nor of the office of faith, but an instruction how the Christian man should liue: reprobuing hatred, enuy, dissentions, and opinions, amōgst the *Corinth.* which became not to be amōgst christiā: therefore, he exhorted them aboue all thinges, to *Charitie*, which is the band of peace, & the most excellēt vertue to be had, & euer kept among the Christians: for by that, men shall know you (saith Christ) to bee my Disciples. Therefore howbeit, Charitie be the most excellēt vertue: and that the whole life of a perfite christiā, is *faith* & *Charitie*, or faith working by *Charitie*: Neuertheles *Charity* iustifieth not before god, nor yet hath any mixtiō with faith, in

Collos. 3.

Id. 15.

the making of the wicked iust: but followeth faith, as the due fruites thereof: conforme to the order of scriptures before rehearsed: and as also hereafter shall be shoven.

To impung this article: they alledge this text, *If thou wilt enter into life, keepe the commands.* By the which they would inferre, that the keeping of the commands, is in our owne power of free wil: and that we fulfilling the same according to our power and strenght, may thereby obtaine the kingdom of heauen by our works. The which is as agreeable to the saying of Christ as blacke & white is: as yee shall clearly vnderstande by the Scriptures.

Math. 19.
Luc. 18.

Christ being asked, and inquired by the young man, what he should doe or worke, that he might haue eternall life, answered on this maner saying, *If thou wilt enter into life keepe the cōmands: which ar they,* sayeth the young mā? Iesus answered, *thou shalt not kill: thou shalt not cōmit adultery: thou shalt not steale: thou shalt speak*

no fals witnes : thou shalt honour thy father and thy mother : and thou shalt loue thy neighbour as thy selfe. Here yee see, Christ teacheth the young man, the workes of the second table, which concerne our neighbour onely: and speaketh nothing of the first table: which pertaineth properly to God, and consisteth into faith. Therefore by these wordes of Christ it may not be inferred, that he sendeth any to the law, to obtain perfectiō therein: that is to say, iustification, or saluation: but onely to let them know, what the Law requireth of them, and what they were obliged to doe: that they seeing no remedy thereinto, might seeke Christ: who came in the world, to call all vnto him, and not to sende them to the Law, for that was the office of *Moyse*. What auailed Christs comming in the fleshe: If hee would haue sent man to the Lawe to get saluation: but Christ declareth plainely hereafter in the same texte, that there was no perfection to be had in the deedes of the Lawe, of mannes

152 THE CONFESSION

doing, as appeareth by the answers made to the young man, and precept giuen to him.

When the young man said, he had obserued all the said deedes of the Law, from his youth &c. Howbeit, hee made a lye, Christ accused him not, because it was not his office: but said vnto him, if thou wilt be perfite, go thy waye, and sell all that thou hast, & giue it to the poore: and come and follow me. But when the young man harde that saying, he went away sorrowfull, and left Christ, because he had great possessions. * These wordes of Christ are no other thinge, but the declaration of the fained man, to let his hart be knowen, which beleeued that through fulfilling of the outward deedes of the law, he might be found iust before god. And also to teache vs the duerie, which we are bound to do to our neighbour. For howbeit, Christ hath freed vs from the thraldome, and malediction of the law, he will that we worke the workes of charitie, to the vtility of our neighbour: and nothing draweth

* The wordes of Christ vttered the hipocrisie of the young man.

draweth vs so much therefrom as auarice and couetousnes. Therefore Christ opened the young mā's couetous hart (which hee would haue hidden, as all hypocrites do) and taught him, if he would bee perfecte, to followe him, in whome is all perfection. And so this text maketh nothing for them which impunge this article of iustification, but rather against them, because the matter of which christ speaketh, doth concerne the neighbour only, and works to be wrought to his weale & vtility, which of necessitie followe the article of iustification, as the fruits of faith done by the iustified mā, who may or can finde no better workes to doo, nor they which are commanded in the law of God.

The aduersaries of faith reading the scriptures, where euer they finde mentiō made of works, that part they collect not to the effect, as it is spoken by the holy spirite: but to the intēt they may impunge thereby the holy spirit, as cōtrarie to himselfe. This proceedeth of the deuill to em-
poyson the article of iustificatiō (that is)

How the
wic-
ked doo
read the
scripturs.

to mixt the same with workes, that hee may enter and obteine his place, by the which hee may abolishe faith, or at the least the perfite office thereof, and diminishe the glorie of God. But for shewing of this, yee who will knowe the perfite estate of a Christian man, where euer yee finde mention made of faith in the scripture, without any adiection thereto: ye shall vnderstand it of perfite faith vnfained, which without al workes, either preceeding or following the same, iustifieth. And vpon this faith *S.P.* groundeth all his arguments, to proue that faith onely iustifieth before God, without the law or works, which he euer excludeth, as is proued by the scripturs before reherfed.

- 2 And where euer ye find mention made of works in the scripturs: without any adiection, ye shall vnderstand them of perfite workes wrought into faith: of these workes *S.P.* maketh mentiō in all his ep. after he hath set forth the article of iustification: therefore the workes are but the witnessing of faith: and the obedience
which

which is required of the iust and faithfull man, to the glorie of god, & profite of his neighbor, by the which the iust obteineth witnessing of his faith, as is proued clearly by *S.P.* to the *Heb.* the 11. ch. where hee reakoned frō the iust & faithfull *Abell*, & their works in speciall, till he come to *Ge- deō*, *Barac*, *Sampson*, *Iepthe*, *Dauid*, *Samuel*, & the prophetes in general, declaring the all to haue done many great, and excellēt workes into faith: and yet ascribeth nothing to works, but to faith onely, showing the workes to be the testimonie & witnessing of their faith outwardly: and no part of their iustification, concluding in this maner: the which by faith haue subdued and ouercome Realmes, haue wrought righteousness, obteyned and gotten the promise, haue stopped the mouthes of Lyons, quenched the violence of fire, and escaped the edge of the sworde, &c.

Here is a cleare solutiō to all the obiections of workes, made by the aduersaries of faith: for seing, the ap. saith, it is impossible

to please God without faith: where then are the works which preceede faith, and moue god to giue grace & fauour (which ye call *de Congruo*) And then ye worke of your owne strength, and power (as yee say) the workes which deserue remission of sinnes and euerlasting life, yea, not only sufficient to your selfe, but also superabundant to saue others (which yee call *De cōdigno, & opera supererogationis.*)

The scriptures are plaine against your false superstitions, and sophisticall argumentes, concluding that neither workes preceeding nor following faith, haue entres in making of a wicked man iust: nor yet may saue you. It is writtē, all which is not of faith, is sinne. How then can ye do any worke preceeding faith, that it may please God, or prouoke him to loue you: considering all that ye doo out of faith, is sinne. Will ye say, that he deliteth in sin: No no, it is a thinge most abominable in his sight: therefore all that euer ye do, how excellēt the work be in your sight, it is sin before God: and yee heape sinne vpon
sinne

Rom. 14.
Marke
diligently.

sinne, which is abomination in his sight as sayeth the Prophete *Esay*. The workes which follow faith, make you not iust: because'or euer yee worke good works, yee must be made first iust, and thereafter (in faith) yee worke the works of iustice. Neuerthelesse the faide workes may not saue you: nor merite the kingdome of heauen to you, muchlesse may they merite to others: But yee are made safe, by the mercy of God: and not of workes: *Tit. 3.* as *S. P.* sayeth: *Not of workes of righteousness, which we haue done, shall we be saued: but according to his mercy, God hath saued vs*

Here yee see not onely workes excluded in generall, forth of this article: but also the workes of iustice, which can not be done, but by the iustified man, where are then your workes: which deserue the kingdome of heauen of their worthinesse: not onely to your selues, but superabundant to others? They are excluded by the Scriptures of God. Therefore I exhort you to exclude them also, &

The
workes of
Iustice is
excluded
in the
cause of
iustificati-
on.

cleaue to faith.

THE XXI. CHAP.

- 1 *The opinion of the wicked, seeking their owne glorie.*
- 2 *The workes commanded by God, & done without faith, ar abomination before him.*
- 3 *Whereby commeth the new birth.*
- 4 *Paule refuseth his workes, seeking no Iustification thereby.*
- 5 *The conclusion of all the Scriptures.*
- 6 *What is giuen to man which hath true faith,*

I Meruell greatlie of your blindnesse which are aduersaries to this article, & would euer mixt it with works (specially of your owne making, that yee may bee a parte of your owne saluation. But I ought not meruell thereat, because yee seek your own glory, & not the glory of god: for euer ye cry the law, the law good works, good works, *the which yee neuer doe: nor yet it is in your power, of your selfe, to complete: according to the per-

The wicked ad-
uance the
of works
which
they ne-
uer doe.

perfe^{ctio}, that yee may set the before the
 iudgement seat of god. And this same
 thing did your forefathers, the scribes &
 Pharisees against Christ. And now yee Rom. 10.
 against his faithfull litle flocke, of the
 same blindnesse and ignorance. For, to
 establishe your owne iustice, yee neglecte
 the iustice of god: and will not be subiect
 thereto as the Apost. sayeth. And Christ
 sayeth: Yee are they which iustifie your
 selues before men: but god knoweth
 your harts: because that which is of great
 estimation in mens eyes, is abominable
 before god. Euen so it is of your workes
 not commanded by god: how honest, or 7th. 16.
Esa. 55, 59
57. & 58.
Zach. 1.
 shining that euer they be in the sight of
 of man: * for verily God wilbe pleased
 with no workes of mans inuention: but God ne-
uer was
nor wilbe
pleased
with
works
of mans
invention.
 with the workes commanded by him
 selfe: And the same should be done in
 faith: according to his will, and not ours
 for the which we are commanded, and
 should daylie praye, *Thy will, o heavenly
 father, be fulfilled & not ours.* What better
 works cā mā doe: the the workes cōmāded

Workes
which of
them self
are good,
done
without
faith, are
abomina-
tion be-
fore god.
Math. 7.

by god, as praier, almesdeedes, fastings,
and keeping of holy dayes, and others,
as ye may reade *Esay*. the first Chap. The
which god by the mouth of the prophet
calleth abomination. And Christ called
prophecyng, preaching, casting forth
of Deuils, miracles, wonders, and signes,
and many other great and excellent ver-
tues, done in his name: *The workes of ini-*
quitie, and the doers of them: the workers of
iniquitie (saying) *passe away from me all yee*
which are workers of iniquitie: for not all
which say vnto mee (Lord, lord) shall enter in
the kingdome of heauen, But they which doo
the will of my Father, whiche is in Heauen.
These workes are contemned by god, for
no other cause, but that they are wrought
by the wicked without faith: or mixt with
the article of iustificatiō, thinking there-
through to be made iust, or to be a part of
their owne iustification. And therefore
cannot please God, but greatly displease
him, because the good worke is conuer-
ted into sinne, through the iniquitie of
man. Neuerthelesse, they appeare in the
faith

sight of man to be most excellent good, and should haue a great reward after the iudgement of man: but yee see here what rewarde god giueth them.

And seing the workes commaunded by God to be done: are so displeasing in his sight, wrought by the wicked without faith. What shalbe of your workes, which are not commanded by God: nor haue no authoritie in his Scriptures, but inuented by your selues, of your good zeale, and intention, to make your selues iust by them: hauing no respect to faith: but to the working of them of the selfe deed: yea verily expresse contrarie the scripture, and plaine Idolatrie. Neuerthelesse he that doth them, yee make iust: and he that doth them not, yee condemne: Is this any other thing, but to make the death of Christ in vaine: and to be iustificiers of your selues: for seing the iustice which is of value before God, is not of the deedes of the law: how can it be of your deedes. Therefore Christ wil say vnto you, *Passé from me all ye workers*

Note well

N.

of iniquitie : I know you not. Notwithstanding in other places of the scripture, yee shall finde the same workes, greatly commended by God, where they are done by the iust man, as the fruites of faith: & reward promised to the workers of them. So they confesse them vnprofitable Seruantes, when they haue done all that they can: For, Christ saide to his Disciples: when yee haue done all whiche is commanded you to doe, then say: wee are vnprofitable seruantes: Wee haue done that, which wee were bounde to doe.

Luc. 17.

And if they, which fulfill all the commandements of god, are compted, or repute by him, vnprofitable seruants: what haue wee to glorie in, which fulfill not one of his commandements. Now I pray you, lay this text to your assertion (if thou wilt enter into life, keep the commandements) and ye shal thinke shame of your sayings: insomuch as yee would impung the article of iustification there with: and mixt workes with faith, to the making of

a wicked man, iust.

Now I trust, it be sufficiently prouen by authority of the scripture, as is before rehearsed at length, to the satisfactiō of a Christian, and godly man, that works are excluded forth of this article of iustificatiō: & haue no participatiō therewith, but follow faith as the due fruites therof, that all glorie may redound to god: howbeit, the wicked hypocrits and iustificiers of the selues, will neuer be satisfied, by any authoritie of the scripture: for they cannot nor will not be content with god, nor his word: but euer impung the same, to establish their owne authoritie, and glorie.* And therefore are neuer at rest, nor quietnes, in their conscience, with God, because they reiect the mercy, grace, and peace of god, the which ar the substāce of the estate of a christiā, wherein the iust liueth by faith: & ar so necessary, that they should euer be blowen in at the eares of the faithful, by the ministers of the word.

Therefore, where euer the Apost. S. P. writed or preached (howbeit, there was

N ij

Esay. 48.

* Hypocrites are neuer at rest in their conscience.

A repeti-
tion of the
article of
iustifica-
tion and
substance
thereof.

The salu-
tation of
the Apost.

Rom. 1.

Rom. 5.

1. Cor. 1.

no question of the law, nor workes there-
of) hee neuer pretermitted in the begin-
ning of his Ep. (as the other Apost. in like
maner vsed) to certifie the Christian con-
gregation of the substance of this article,
saluting thē with grace, and peace, which
is asmuch to say, as, the mercy of god, by
the which ye are made iust, and accepted
as righteous in the fauour of god the Fa-
ther, through faith in Iesus Christ, our on-
ly Lord and Sauour. Rest, & quietnesse,
in your cōscience, I desire to be with you,
and remaine with you continually, that
thereby ye may worke the fruites of faith,
by charitie, or loue, in righteousness, to the
glorie of god, and profite of your neigh-
bour, through Iesus Christ, by whome we
haue this mercy and grace: and entres to
the father, and the same grace: the which
grace is giuē to vs by god in Iesus Christ,
that no fleshe should reioyce in his sight,
who hath giuen him selfe for our sinnes,
that he might deliuer vs out of this presēt
wicked worlde, according to the will of
god the father: & according to the riches
of

of his mercy, the which hee hath abundantly shed forth vpon vs, by whose mercy we are made safe. He hath called vs by his holy vocation, not according to oure workes, but according to his purpose and mercy, the which hee hath giuen to vs by Iesus Christ.

Galath. 1.

Ephes. 1.

2.

2. Timoth.

1.

And *S. Peter* saith, blessed bee god the father of our lord Iesus christ: who according to his great mercy, hath begotten vs of newe into a liuely hope, by the rising of our Lorde Iesus Christ from the death. Therefore, if wee bee borne and gotten of new by mercy: It is not of workes, nor of our deseruinges: but freely giuen vs by the grace, and mercy of God, through faith in Iesu Christ. Nor we haue no righteousness of the law, nor workes, as is before clearely proued by the scriptures at length. And the same *S. P.* testifieth in his owne body to bee true, * who wrought many excellent good workes, but reputeth them in him, not hauing his owne iustice, or

1. Pet. 1.

Philip. 3.

* Paule wrought many excellent good workes, but reputeth them nothing.

righteousnes, which is of the law: but that iustice which is of the faith of Iesu christ.

And seing the holy Ap. the chosen vessel of god might not obtaine righteousness in the law, nor works: but in the mercy of God, through faith in the pretious bloud of Iesu Christ: Alace, what blindness is in vs wicked and miserable sinners, which will euer glory, & cry good works (which we neuer do) and will haue them mixt with this article of iustificatiō. In so much that Christ (after our iudgement) is not sufficient to saue vs, and make vs iust: howbeit, it be the cause, wherfore he was made man for vs only.

- 5 Therefore let vs cōclude with the Ap. and the holy scripturs: that by faith only in christ we ar made iust, without the law & workes thereof. And after mā be made iust by faith, and possesseth Christ in his hart: knowing perfiteley him to be his iustice, and his life: thē shall he not be idle, but euē as the good tree shal bring forth good fruite: because a man truely beleeuing, hath the holy spirite: and where he
is

The entrance to
good
workes.

is, hee suffereth not man to bee idle, but doth moue and prouoke him, to all godly exercises, of good workes, as the loue of god, patience in troubles and afflictions, calling vpon the name of god, & thanksgiuing, & to the forthshowing of charity and loue, vnto all. This is the order of a Christians life, and the substance of good workes, as hereafter followeth: and as we haue also touched some thing in the beginning, concerning the trouble and patience thereof.

THE XXII. CHAP.

- 1 *What workes should Christians doe.*
- 2 *The life of man, is a perpetuall battell.*
- 3 *What is the law of the members, and what the law of the spirite.*
- 4 *What sacrifice we should offer to god, & what is required, that our sacrifice be acceptable.*
- 5 *Who followeth Christ, who goeth before him, & who is equall with him.*

BEcause good workes are the fruites of faith, and necessarie must follow the same, and proceede of the iusti-

fied man as the good fruits of the good tree : without the whiche no Christian man may gette witnessing of his faith.

Therefore after the forthsetting of the article of iustification: should euer mention be made of good workes, and all faithfull taught to doe the same. The which methode *S. P.* vseth in all his ep. but specially in the Epist. to the Romans and *Galath*. For being iustified by faith, we are at peace with God, by our Lord Iesus Christ. But then hastely riseth the battel and strife with the world, and persecution, because all which wil liue godly in Christ Iesus, shal suffer persecution: Then shalt thou begin to reioyce of thy trouble: knowing surely that thou art the sonne of God, because he chasteneth all sonnes whom he loueth. This affliction whether it be in spirit or body, bringeth patience to thee, which is the proufe of thy faith. Then conceaue thou hope, whose office is to comfort thee, that thou bee not ouercommen in thy affliction, & so then faith and hope, being ioyned together

The methode of
S. P. in
wreting.
Ro. 5.
2. Tim 3.
Prou. 3.
Heb. 12.
Apo. 3.

gether, the loue, fauour, and grace of Rom. 5.
 god, are by his holy spirite shed abroad
 in our hartes: by the which we (as valiant
 knightes) passe to a new battell, against
 the deuill, the world, and the fleshe, of 1. Io. 5.
 whome wee obtaine victorie by faith:
 and suffer not sinne to rule ouer vs. This
 methode to good workes teacheth the
 Apost. *Rom. the. 5. and 6. Chapter*, exhor-
 ting vs, that as wee of before, gaue oure
 members, to bee weapons of vnrighte-
 ousnes vnto sinne, to the death: that now
 wee being iustified by faith, giue to god
 our members, weapons, and armour
 of righteousness vnto life. For the re- The re-
ward of
sinne is
death.
Ro. 6.
 warde of sinne is death, but the grace of
 god is eternall life, by our lord Iesu christ.
 Then let vs surely belecue, hee who hath
 begunne the good worke in vs, which is
 god, shall performe the same to the daye Philip. 1.
The be-
ginning
of good
workes.
 of our Lord Iesus Christ. And so to begin
 good works, is, not to suffer sinne to rule
 in this mortall body, that we obeye not
 the lustes & concupiscence of the same.

The whole life of man, is but a battell Joh. 7.

Whosoever
serueth the
lord, must
prepare
him self
for
trouble.
Rom. 7.

*The re-
pungning
of the
flesh.

vpon the earth: And who soeuer will pas
fordward, in the seruice of god, hee must
prepare him for tentation and trouble.

This battell S. P. had, and as a knight of
great experience taught vs the same: how
he fand a law in his mēbers, repungning
to the law of his mind: which is no other
3 thinge, but the tyrannie of the Deuill,
drawing and prouoking man to followe
the lusts and concupiscence of the flesh: *
Not onelie in externall workes, but also
in the inwarde affections of the minde,
as to doubt or diffide of the goodnesse
and mercy of god: or to bee slouthfull,
voyde, and emptie of the loue, and feare
of god. The lawe of the minde is, the
lawe of god prouoking, and calling man
to doe all Iustice, and righteoulnesse,
whiche the faithfull man consenteth to
in his minde, to bee good and iust. And
yet findeth no power in him selfe to per-
forme the same: for the whiche the holy
Apost. with an exclamation (saith) *O vn-*
happy man that I am, who shall deliuer mee
of this mortall body, which is no other thing
but

but a masse of sinne. These wordes he saith not, as of a doubt in his faith, but of a feruent desire to be dissolued and separated from this vile life to bee with Christ, because hee giueth thanks vnto god by Iesus Christ, by whome hee is deliuered of the said battell. Reade the 7. Chapter, of the Epistle to the *Rom.* where yee shall clearely perceauē this matter at lenght. Therefore, the saintes and holy men vehemently lamente these motiones and affections of the fleshe, whiche they feele in their inward wit, reason, & manly wisdom, repungning against the spirite, and will not bee iubiect thereto, nor may not of their own power or strength, but by the spirite of god, which beareth witnes with Ro. 8. our spirite, that we are the sonnes of god. There are none which perceauē this battell or valiant fighting, but the iust men, which confide not in their own workes, merits, or deseruings, but only in the mercy of god, through faith in Iesu christ, by whom they obtēin victory, & thank god.

But because this mortall body of sinne

Rom. 8.

is euer repungning vnto the spirite, and our greatest ennemie daylie borne about with vs. The Apostle exhorteth vs most feruently by the mercy of God, to giue & offer the same a quicke, liuely, holy, and pleasant sacrifice vnto God. And that our seruice, and worshipping of God be reasonable: not cōforming our selues to this world: but to be renewed, and reformed into a new witte, knowledge, and vnderstanding. That we may haue proufe, how the wil of god is, how good how acceptable, and how perfit, The which is, that we mortifie our bodies, & members, which are vpon earth: not on- ly to abstain from externall, outward and grosse finnes: as from fornication, incest, vncleanesse, auarice, indignation, wicked lustes, & concupiscence, ire, filthie communications, & like vnto these, reaked by *S. P.* but also to cōceau in our harts the true and perfite feare of god, which moueth and causeth vs to abhorre sinne: and detest our wicked corrupte nature, which euer resisteth the will of God: and
entiseth

*Rom. 12.**Collof. 3.*

entiseth vs to follow our owne will, wit,
reason, and honest appearance of good
zeale, and intention, the whiche wee
should not obeye, but the will of God,
which is to beleeue in him, and in Iesus ^{1a. 6.}
Christ, whome hee hath sent: and also, ^{The will}
it is the worke of god, for the which wee ^{of God.}
should euer pray to god, thy will be ful-
filled and not ours.

This doing, the kingdome of heauen,
is within vs, as Christ saith, *Luc.* the 17.
Chapter. And the olde man mortified in
our bodies, and crucified with Christ: ^{Ro. 6.}
the body of sinne abolished, and destroy-
ed, that wee serue no more to sinne: the
which is no other thing, but to cast off all
our affections of the fleshly mā: and sub-
mit vs wholly to Christ: and as hee hath
risen frō death, that we likewise rise with ^{To bee}
him from sinne, and liue a new life, in the ^{crucified}
kingdome of righteousness: no more be- ^{with}
ing vnder the lawe, nor sinne, but vnder ^{Christ.}
grace. That is, Christ and his worde, the
whiche will neuer teache vs to sinne, but
to all vertue, in faith. The order hereof

174 THE CONFESSION

S. P. teacheth *Romanes*. the 12. chap. and so forth to the ende of the epistle. And *S. Peter* in his first epist. the 2. chap. teacheth the same.

The sacrifice pleasant to God.
Psal. 50.

Psal. 4.

This quicke, and liuely sacrifice, which God desireth of vs, and is so pleasant and acceptable in his sight, is a contrite, and broken harte, a troubled spirit humiliate and subiect vnto God. These the Prophete calleth, the affections of the minde, or thoughts of the harte, which are broken, afflicted, and cast downe by the knowledge of sinne, & place their whole hope and confidence onely in the mercy of god. The same affections of the hart, hee calleth the sacrifice most acceptable vnto god: And commaunded the same to be offered vnto him: as it is written: Giue vnto the Lord, the sacrifice of righteousness, and put your whole hope into him. And in the 49. psal. he calleth the same the sacrifice of praise, & thankesgeuing. For we should euer praise god that is, preache and foorthshewe in all thinges, his infinite goodnes. And what
euer

euere we think, speake, or doe, direct the same to his glorie. This is a worthy sacrifice to be done by a Christian: on this maner we are taught by *S.P.* to the *Heb.* & diuerse other places of the scripture.

To the fulfilling of this sacrifice is required that we spoyle our selues of the old man,* that is our first conuersation in sinne: which wee haue of naturall propagation of old *Adam*. And is cledde & beareth the same so long as we liue, after the example of *Adam*. Euer rebels to god, and his law: And clothe vs with new *Adam*: that is Christ, with whom wee are cledde, when we reforme our life to the similitude of him: which restoreth again to vs, the Image and similitude of god, to the which we were created. This is the right and true holinesse, integritie and iustice, to the which, in Christ, we are renewed: by the holie Spirit, that we should liue, in all Iustice, and holines of life. In that we wer created by god in the beginning, that we should walke before him * Therefore the Apost. * That is

The old
man.

Collos. 3.

loue and
extoll his
magnifi-
cence in
all kinde
of godlie
life.

Eph. 4.
Esa. 1

commandeth vs to be renewed with the spirit of the minde, and cloth vs with the new man. The minde is the fountaine, & beginning of all thinges: So it must be renewed, if any good works shuld follow: And that teacheth the Prophete *Esay* in these wordes: *Put away the euill of your thoughts from my eyes.* &c. And so to doe good workes according to the pleasure of god, & order of the scripture, is to beginne to mortifie this sinfull body, as is before rehearsed. Then are we the good tree, whose fruite is sweete, and pleasant in the sight of god, and acceptable to him.

Mat. 16

Marc. 8.

Luc. 14.

1. Pet. 2.

Therefore lette vs deny our selues take our owne crosse vpon our backes, and followe Christ: as he hath commanded vs in his Euangell: for the which he suffered death for vs: leauing to vs an example that we shuld follow his footstepps, & neither go before Christ, nor yet aside with him, but let vs follow him: * the which we doe, whē we cast frō vs, all our wisdom, righteousness, holines, and redemp-

Who fol-
loweth
Christ.

redemption, and receaue them frō Christ, who is made to vs by god, our wisdome, iustice, holynesse, and redemption: And confesse vs to haue nothing of our selues, but euill: and all our goodnes to be from god, as *S. James* saith in his Ep. the 1. Ch. This our crosse is no other thing, but the troubles and afflictions, both spirituall & corporall, that we haue in this prefēt life: the which are the probatiōs, & exercises of our faith, whereby the same is tryed & searched by our heavenly father, to our weale. And testifie vs to be the sonnes of god, and not bastardes. And therefore we should gladly accept the same with thankesgiuing from the bottome of our hart, thinking them to come to vs for the best, and that we are the beloued of god, So accepting them.

And then in the greatest troubles and afflictions raise vp our hartes with faith, & hope, beleeuing surely our good god, to be so faithfull and true that he wil not suffer vs to be ouercome, or confounded, & tēpted aboue that we be able, but will

1. Cor. 1.

The cros
of the
faithfull

Heb. 12

Rom. 8.

Psal. 30.
& 70.

God. will

178 THE CONFESSION

not suffer
vs to bee
tempted
aboue
that we
may su-
steine,
1. Cor. 10.

Esay. 53.

1. Pet. 2.

euē giue the issue with the tentatiō, that we may bee able to beare it, because our weak and fragill nature is knowē to him. He will haue cōpassion vpo vs, for Christs sake, by whome wee are reconciliate to his fauour. So let vs not go astray, but follow Christs footesteppes: That is, to suffer all thinges patiently, and thinke that we haue deserued more for our sinnes.

Also, remembring that Christ our sauiour hath suffered ten thousand times more for vs. On this maner we followe Christs footesteppes, who hath borne our sinnes in his body vpon the crosse: that being dead frō sinne, we shuld liue in righteousness. My harts, ye which are aduersaries to the article of iustificatiō: learn to read the scripturs with effect, to the perfite vnderstanding thereof: and thē ye shal obtaine knowledge to begin to do good workes in faith, pleasant and acceptable to god.

Since we haue made mention of three kinde of personnes: that is of them which goe before Christ, of them which goe astray from Christ, and of them which fol-
lowe

low Christs foote-steppes. It is necessarie,
 to let them bee knowne by them selues,
 that the true and faithfull may be knowe
 by their deedes: * They which confide in <sup>* Who
goeth
before
Christ.</sup>
 their owne workes, merites, and deser-
 uings, thinking therethrough to obtaine
 the kingdome of heauen: and sauisie for
 their owne sinnes: Not onely for them
 selues, but also of the superaboundāce of
 their merites, for others: of the which they
 make marchādise. These are they, which
 goe before Christ, and are called Anti-
 christes or contrarie to Christ, because
 they vsurpe his office, and wilbe Iustificers
 of them selues and others. * They which <sup>* Who
goeth
astray frō
Christ.</sup>
 thinke faith not sufficient to iustifie
 without workes, but will haue their own
 good deedes ioyned, to helpe Christ, in
 their iustification. These are they which
 go astray frō Christ, & wilbe equall with
 him, in their owne iustification, for none
 of these hath Christ suffered death.

Therefore, hee shall abstract frō these
 two kindes, his wisdom, righteousnes,
 holines, and redemption, and shall suffer

them to contend with the law in the latter iudgement, whose workes being accused, and the puritie and cleanes required, according to the perfection of the lawe: all their noble workes and deedes of good zeale, and intention shalbee found abomination in the sight of God: how excellent or shining that euer they be before men, to whome it shalbe said: *Passé your waye from mee, ye workers of iniquitie.* *Lucifer*, was throwen downe out of the heauen, because hee would haue made him equall with god: *Adam*, forth of paradise, becaus he pretended to know more, then was giuen him in commandemēt to know, &c. The *Pharisee*, of whom Christ maketh mention, pretended no other thinge, but a great rewarde for his good workes: The same thing pretende all they which impūg this article of iustificatiō: for will ye compare their sayings, and doinges, it is the same selfe thing: but of another arrayemēt. Neuertheles, they are as like, as a egge is like another. And so, they are not of Christes little flocke
which

Luc. 16.

Math. 7.
The punishment
of pride.

Luc. 18.

which hee hath chosen, and follow him.

The thrid kind of personnes, are they, which putte all their trust, hope, and confidence in Christe: take his crosse vpon their backes, and dayly followe Christ in his footsteppes, *neither declining to the right hande, nor to the left, that is grounded in faith, euer working by charitie, absteyning frō euill, and doing good works, in the which they put no confidence, but thinke when they haue done all, whiche is commanded them to doo, neuertheles they think them selues, but vnprofitable seruants: they lay their sinns vpon Christes backe: and follow him by faith, ascribing all their wisdom, iustice, holynesse, and redemption to Christ: and nothing to them selues, nor their merites, because they are sinners: and through the dregges of sinne, left in them, of the old corrupted man, their workes are not perfite, according to the perfection which the law requireth. Therefore, they may not stande in iudgement with them, of their owne power, and strength, but beleue the same

To follow
Christ.

182 THE CONFESSION

workes, through faith in Christ, to bee accepted as obedience to the lawe: and through Christs merites made perfite. These are they, to whome it shalbee saide: *Math. 27.* Come vnto mee yee blessed of my Father, and possesse the Kingdome of Heauen, prepared vnto you, from the beginning of the Worlde. Against the whiche the Lawe hath no place to accuse, nor condemne their workes of any imperfection, because they are Christs workes, made by him perfite, through faith in his blood.

THE XXIII. CHAP.

- 1 *What the reason of man perswadeth to be done, in the matter of religion.*
- 2 *Argumentes against good zeale and good intention.*
- 3 *The papisticall church this day, is worse then the externall church of the Iewes, in the dayes of the Prophets & Christ.*
- 4 *What fruite bringeth the good zeale of man.*

The

THe blinde reason, witte, and vnderstanding of man (which is but the desires and appetites of the fleshly man) is the cause why wee mis knowe the good and perfite order, to doe good workes , taught vs in the scriptures: neglecting the worde of god, & following our own will, which teacheth vs good zeale , and good intention. This our reason affirmeth good, and thinketh that God shall approue the same, according to our desire , whiche is but flesh (I meane of the whole man , and all that is in him) But the spirit and word of god teacheth vs to walke in the spirite, & not to performe the desires and lustes of the fleshe. For the flesh euer contendeth against the spirite : and the spirite against the flesh. Therefore we are commanded to fight valiantly against the desires of the fleshe : and to absteine from the lustes and appetites thereof: and to followe the will of God, which is to walke in the spirite, and clothe vs with Christe Iesus.

All men.
depēding
vpon his
own rea-
son, is de-
ceaued.

This order the Apostle teacheth *Galath.* the 5. chapter, *Romanes* the 8. chapter & 13. And *S. Pet.* in his first epistle the 2. chapter.

O miserable, blinde, & ignorā mā why doest thou neglect the good worke of god, to inuēt a good worke of thy owne making: thinking therethrough to please god: saying, thou doest it of a good zeale and intention, which is as much to say as, that thy minde, and intentione are good in the selfe. And because thou thinketh the same good, God after thy iudgement, should approue the same as good. Thou art deceaued, because thou vnderstandest not the Scriptures, or will not vnderstande the same. It is written that the whole thought of man, and all the cogitations of his hart, is ready giuen and bent vpon euill, at all time. And also the witte, vnderstanding, and conceat of man, and the thought of his harte, are prone, ready, and inclined to euill from his youthhead, and yōūg age. And Dauid sayeth, *The Lord knoweth the cogitations*

The cōfu-
tation of
good
zeale, &
good in-
tention.
Gen. 6.
Gen. 8.
Psal. 48.

of mans hart, that they are vaine. Nowe my hartes , where will yee finde your good zeale , and good intention : either is it euill of thee self, or els God is false , the whiche can not bee : yee may call it good, but God who hath better knowledge thereof, then ye haue , by his word testifieth all that is in you to bee but euill, as he hath declareth by the mouth of *Moyse*, cōmanding that we do not that thing, which wee thinke good, but that thing which hee hath commanded vs to do: that should we do*: and neither adde to his word, nor take therefrō, but walk in the way, the which the lord hath cōmanded. This sheweth thee, that thou should not followe thy good zeale , and intention , thinking therethrough to please god: or fulfill his will, the which thou can not fulfill, but by his worde. For all man of them selues, are but Lyers, and full of vinitie.

Deut. 12.

Ier. 11.

*The cōmandement of god, contrarie our good zeale.

Psal. 115.

Great is the differēce betwixt the will of god, and the will of man. The thought of god, and the thoughtes of man. The

N^o. 55.

Mich. 6.

All which
man shold
doe is
contained
in the
scriptures

Psal 93.

Who
doth
workes
not com-
māded by
God in
his scrip-
tures in-
curris his
maledicti-
on.Jer. 15. 6.
39.

wayes of god, and the wayes of man : as
saith the Prophete in the persō of god: my
thoghts, & cogitatiōs ar not yours : nor
your ways mine: but as the heauē ar exal-
ted aboue the earth: euen so ar my wayes
& cogitations frō yours. This is no other
thing, but to teach vs to follow the will
and commande of God, and not ours*
who hath declared in his scripturs plain-
ly, what we should doe, & leaue vndone
that we neede to seeke no further. So do-
ing we shal procure the blessing of God,
if wee take his erudition and teaching: as
David sayeth: Blessed is the man, whom
thou (O Lord) instructeth, and of thy
Law teacheth him. And if we will fol-
lowe our own teaching, doing workes
of our owne intention (the which wee
think good) we shal procure the plagues
and punishmēts threatned by the Proph
Jeremie the 19 chap. because we doe the
thing, which he hath not commanded:
nor spoken to vs: nor yet hath ascended
in his hart. Trust well the people thoght
they did a great excellent worke to God
and

and sacrifice to please him, when they spared not their owne children, to kill & offer sacrifice vnto god, of their innocēt bloud. This was their good zeale, and good intention. But they had no command of god for them: and verily yee haue lesse for you, to make such sacrifice, as yee doe dayly: to deceaue the poore people, and to purchase to your selues great riches, goods & possessions. Therefore I exhort you by the mercy of God, to cast away that good zeale, & intētiō: & follow the word of god, as he hath cōmāded you in the scripurs, for they beare witnes of him: & show to mā what is his wil: seeke no further, nor confound not the works of God with thy vain thoghts.

Through the vaine cōceate of mā vsed in these words (*good zeale & intētiō*) haue al the abuses, now ruling in the church of god, risen. That the sayings of the Proph. spokē to the people of *Israell*, are cōplete this day in the Church of Christ: and may be said to vs, as they were said to the *Iewes*. Euē as the thief is ashamed whē he is

4. Reg. 21.
2. Cro. 33.
The fruites
of good
zeale.

3
Jer. 23.
The
wordes of
Ieremie
ar true!
this day,

taken: euen so is the house of Israel ashamed: they, & their kinges, their princes, preists & Prophets: saying vnto the tree or stocke, thou art my father: and to the stone, thou hast begotten me. They haue turned their backe to mee (sayeth the Lord God) and not their face. And in the time of their trouble, and affliction, they shall say: Rise, and deliuer vs, then shall the Lord say vnto them, where are thy gods which thou hast made thee? let them arise and deliuer the, in the time of thy trouble. Thy gods were verily in number according to the number of thy cities, o Iuda, what? wilt thou contend with me in Iudgement? yee haue all left me, sayeth the Lord.

37.12.6
21.

Now I pray you, conferre these words of god, here plainly spoken, with the doings of these dayes, now ruling in the church: and then yee shall perceauē the abuse of gods word. We praye cōmonly the *Pater noster* (that, is our father) to the Image of this, or that saint, made of tree or stone. And specially to this or that altar

altar, wee kneele, which is by our selues,
 or our prediceffours fouled, vpon such a
 Saintes name, whose picture is well gra-
 ued in a stocke or stone: And with costly
 colours painted: and the blessed Sacra-
 ment of the body and bloud of Christ
 (after their maner) offered dayly to this
 or that Saint: and called his messe, for do-
 ing of the which, there is not a syllabe in
 gods word, for you: but the contrarie ex-
 pressly commanded: both that yee should
 haue no grauen Images, nor worshippe
 them: nor yet inuent any maner of wor-
 shipping of god: But as god hath coman-
 ded by his word. And for your defēce, ye
 haue onely these wordes (good zeale &
 intention) the which is expressly cōtrarie
 the first commandement of god: for euen
 as we are forbidden and inhibite to haue
 strange gods: So are wee inhibite to haue
 strange worshippings of god.*

Blessed be god, the matter is so patent
 and plainely set forth in these dayes, con-
 cerning the said vaine workes, inuented
 by man, to the confusion thereof by the

Exod. 20.

Leuit. 26.

Deut. 5.

Psal. 80.

96. & 113.

* Strange
 worship-
 ping of
 God, is
 not con-
 teined in
 the
 scrip-
 ture.

godly men: which laboure day and night in his Scriptures to the edification of Christs chosen litle flocke, that it is not needful, to abide long vpon the discussing of these matters: but onely to remit you to the Scriptures, and the saide godly declarations made therevpon: against the superstitious worshipping of Saintes: going in pilgrimage, purgeing in purgatorie, hallowing of water, or other elemēts foundatioun of masses, to publike or priuate idolatrie, offering or sacrifices making, not commāded in the word of god, choise of meats, forbidding of mariage in the church of god, and abominable abuses of the whole Christian religion, by the shauen, oincted, or smeared preists bishops, monkes, and friers, hauing onely there vocation of man, and by man. Therefore we let the specialities of them passe, and referre the same to thy iudgement (good reader.) Thankes be to god these abuses, and groundes are not vnknownen: & we will passe forward to the knowledge of the workes commanded

vs

vs to doe, and work by the scriptures of god, as the fruites of faith.

THE XXIIII. CHAP.

- 1 *What workes Pastors should teache vnto their flocke.*
- 2 *Wherefore the yoke of Christ is sweete, and his burden light to Christians.*
- 3 *Vocation mediate and immediate.*
- 4 *Vocation in generall, by the which all true Christians are equall, made Kinges and Preists, in Christ bloude.*

IF any will aske or inquire, what workes should the faithfull doe: I can finde no perfiter answer to make thereto then the Euangell teacheth vs. As *S. Luke* sayeth, the 3. chapter. *John* the baptist preaching repentance in remission of sinnes: the people inquired at him, what they should doe: to whom he answered saying He that hath two coates, giue to him that hath not one. And he that hath meate, let him doe in like maner. This is no other thing, but to exercise

Good
workes.

Isa. 58.

the deedes of mercy, and charitie toward thy neighbour, as the Prophet *Esay* sayeth, breake thy breade to the hungry, needie, and the poore who ar cast out, bring into thy house: when thou seest the naked clothe him, contemne or despise not thy owne flesh. This is the forthshowing of thy faith, which S. Iames desireth of thee in his epistle. Thou art taught the same, with the other works of charity to thy neighbour. *Ezech.* the 15.

The Publicanes and open sinners inquired in like maner, what they should doe: to whom he answered (saying) yee shall doe no further, then that which is commaunded you to doe: as he would say, decline and cease to doe euill, and learne to doe good, as yee ar taught by the Propete *Esay.* the 1. Chapter. And *Dauid* teacheth you the perfecton of religion (saying) *Come to me my sonnes, and heare mee, and I shall teach you the feare of the Lord. Who is he who liueth and loueth to see good dayes: let him refraine his tounge from euill, and his lippes that they speake no fraude*

Ier. 9. & 26

Ezech. 18.

Psal 33.

1. Pet. 3.

Tas. 1.

frande: decline from euill, & doe good: seeke peace, and followe the same. Therefore, passe your waye and sinne no more: for I will not send you to the lawe to get remeady of your sinnes. But looke in the law, and behold what is ordeined you to do. The which will declare you to be sinners, & transgressours. And then ye shall seeke Christ, for remeady, whose forerunner I am. It is he, in whome ye shall finde remeady. Therefore, I say vnto you: be-
Io. 1.holde the lambe of god, which taketh awaye the sinnes of the world.

And being inquired of the souldiers, what they should doe: He answered (say-
Luc. 3.ing) yee shall strike, nor hurt no man: nor
The voca-
tion and
office of
men of
warre.yet do wrong or iniurie to any personne:
but bee content of your wages, which is
as much to say, as oppresse none: take no
persons geare violently: yee are publicke
officers, depute by princes, & magistrats,
for keeping of good rule and order a-
mongst the people, for rest, and quietnes,
of the commō weale: for the which cause
ye haue your wages. Your office is honest

and the good worke of god : Therefore, looke on your own vocation:and do that iustly which is commanded you, and exceede not your bounds.

Here is a good order taught you which are ministers of the worde, to learne the auditour in generall, or speciall, to doe good works: That is, to show them the works cōmanded by god:the right fruits of repentance, and faith, to the which ye should send them, and not to vaine workes inuented by man, which is no other thing, but to heape sinne vpon sinne.

Io. 6.
Faith is
the worke
of God.

And Christ being asked by the *Iewes*: *What shall we doe (say they) that we might work the workes of god:* answered (saying) *This is the worke of God, that yee beleene in him, whome hee hath sent.* Here, hee sent them not to the law (howbeit, the law be the worke of god) but to faith, which is not the work of mā, but the work of god, which hee worketh in man. Therefore Christ saith to vs : *Beleene, and yee shal bee safe.* And so let vs say with S. Peter: *Lord, to whome shall we passe, thou hast the words of*

Io. 6.

of life: wee will seeke no other, but beleene in thee. Yee shal consider that Christ, after hee had refreshed the people with their corporall foode. Then he taught them the perfection of a Christian man. And fed them with the spirituall foode. And they which receaue the same, did follow him: the rest left him, which had no faith, but tooke his doctrine carnally, & of externall and outwarde workes, as did the young man, to whome Christ made the answer, as is before rehearsed. *Math. the*

19. Chap. By the which scriptures we are taught to follow christ, becaus there is no perfection, but in the following of him.

There is
no per-
fection,
but in
Christ.

Therefore, as wee haue receaued our Lorde Iesus Christ, let vs walke in him, being rooted and builded in him: and confirmed in the faith as we haue learned, abounding in the same with giuing thanks, as the Apost. saith, *Coloss. the 2. Chap.* for hee is the fountaine of all goodnes, and the head of our felicitie, and let vs haue respect to no other thing, nor laye no other foundation. For as the Apost. saith: *1. Cor. 3.*

*Christ is
the head
and foun-
dation of
our felici-
tie vpon
whom we
should
build
good
workes.
Coloss. 3.

No man may lay another foundation, nor that which is already layde, the which is Iesus Christ. Let vs build vpon this foundatiō, gold, siluer, and pretious stones, which are the workes of God, commanded in the holy scripture, to bee wrought into faith: euery one according to his vocatiō, in the which we should walke worthely, as wee are called with all humilitie, and meeknesse, and patience, supporting one another in loue, and charitie, carefull to keepe the vnitie of the spirite, in the band of peace, as we are taught by the Apost. Ephes. the 4. Chapter.

Math. 11

And Christ saith: Take my yoke on you, and learne of me that I am meeke, and lowly in harte: and yee shall finde rest vnto your soules: For my yoke is easie, and my burden light. The which wordes, Christ would neuer haue spoken, if hee had laden vs with the law. For, that burdē is so weightie that neither we nor our fathers might beare it, as S. Pet. saith, in the Actes of the Apost. the 15. Chapter.

*But verily, the yoke of Christe is easie
and*

*and his burden is light to the faithfull, & chosen, for they lay all vpon Christs back, and follow him through faith: confiding nothing in their owne workes, nor merites: but euer working all good, according to their vocation, giuing all glorie, and honor vnto God: not exceeding the boundes of their vocation, which is the best rule, that the faithfull can haue, to doe good workes: to the knowledge thereof, we will make some short declaration, and then make an ende.

*Wherefore Christs yoke is asie, and his burde light.

Yee shall vnderstande, that there is two kindes of godly vocatiōs. The one is, immediate by god, as the prophetes were called in the old testamēt: yea, and as *Dauid* to be a King, and *Moyse*. a gouernour, to the people. And as the Apostles in the new testament. The other is mediate by mā (& immediate by god) as *Iosue* in the old testament, was called by *Moyse*. to bee Gouernour to the people, at the commandement of god. And as *Timoth.* and *Titus*, were called by *S.P.* to bee bishops: and as all they, which nowe are called to

Of general and speciall vocations.

Immediate vocation.

Mediate vocation.

be bishops, which are lawfully made, according to the word of god, and authoritie of the magistrates. Therefore, to the knowledge of euery mans vocation, I remit him to the word of god, and his own conscience, which are his inward & most sure iudges.

- 4 There is a generall vocation, by the which we are called by Christ, & his word to a christian religion, through the which wee are made one body, and one spirite: Euen as we are called in one hope of our vocatiō: for that charitie is required of vs by the word of God, which maketh and bringeth vs together in one body, through mutuall coniunction of faith, working by charity: therefore *Charity*, is called the bād of *Peace*.* There is but one fellowship of all the faithfull, & one body: That is, one church, whose only head is Christ. In this church is, nor should bee, no diuision: for there is in this vocatiō & christiā religion but one body, one faith, one baptisme, which is the seale of our religion, marked by god, with the bloud of his only begotten

*Vocation
generall.

*Charitie,
is the bād
of peace.

ten sonne Christ Iesus our lord: in whose
 bloud we are baptised: one god, and one
 father of all, which is vpon all, and by all,
 and in vs all. And therefore the Apostle
 testifieth vs all to be but one body: that is
 one church in Christ. *For in to one spirit,
 and by one spirite, the whole vniuersall
 congregation of the faithfull, is gouerned,
 ruled, strengthned, and kept. There is but
 one marke or ende, to the which all the
 faithfull cõtend or shoote at, that is eter-
 nall life. Wee are all the Sonnes of
 one Father, and participant of one heri-
 tage, as we are called in one hope of our
 vocation.

1. Cor. 12.
 Ephe. 4.
 & 5.

*Why the
 faithfull
 are called
 one body.

And seing, we haue but one lord, which
 is Iesus Christ. It is conuenient that his
 seruantes bee of one minde, and not de-
 uided through discord, and enuie. There
 is but one profession of faith, in all this
 Christian religion, & vocation: for how-
 beit, wee see in these our dayes many
 fundry professions, and opinions of faith:
 There is but one true faith, which is that
 faith, which the Apost. of our Lorde Ie-

1. Cor. 3,
Ephes. 2.
Act. 9. 14.
Ch. 20.
Rom. 5.
1. Cor. 12.

Math. 38.

us Christ, together with the patriarches, and prophets, haue professed, and giuen to all nations through their teaching and preaching, as testifie the holy scriptures. Vpon the which foundation, the whole church of Christ is builded. Therefore by one baptisme, we are made clean & purified, and by the which, we are ingrafted in Christ: and made the people of God, purified from our sinnes, and altogether buried with Christ. There is amongst vs all, but one power or strenght, of baptisme: and in one name of the father, sonne, and the holy spirite, we are baptised. And so are we made one body into Christ, being many members, compacted and ioyned together into him. For the more perfite vnderstanding of this body yee shall reade the whole 12. chap. of the 1. epistle to the *Corinth*. The 4. and 5. to the *Ephes*. In the which yee shall finde this matter declared by the Apostle at length.

In this generall vocatione there is no distinction of personnes, for all men are
equal

equall before god, of one estate, by one
 generall promiss al are called to the faith, *Mar. 16,*
 vnder one Lord and King Iesus Christ, *Iob. 33.*
 who hath shedd his bloud, for all which
 beleue in him. Therefore all Scriptures
 which make mention, that there is no ex-
 ception of persons before god, are refer-
 red to this general vocatiō in the Christi-
 an religion, as *Romans* the 2. chapter:
 where the Apostle intēding (vnder Iewe
 aud gentill comprehending all men) to
 proue them sinners, sayeth, before God
 there is no acception of persons: And
Peter sayeth, In veritie I haue found that
 God is not an acceptor of persones: but
 in all nations and people, hee is accep- *Act. 10.*
 ted vnto him, which feareth him and
 worketh righteousnesse. And *S. James* *Ia. 2.*
 sayeth, My brethren haue not the faith
 of our glorious Lord Iesus Christ in res-
 pect of persons. And *S. P.* saith, to the cō-
 fōuding, of the fals apost. which seduced
 the *Gal.* through great authoritie: and al-
 so to show him selfe equal in power with
James, Peter, and Iohn, That God is not a *Gal. 2.*
 respecter

Galath. 3 respecter of the person of man: but in this vocation of Christiā religion by baptism through faith in the bloude of Christ, all mē ar equall: both Iewe & gētill, seruād, free man, & woman, all are one in Christ Iesus: the sonnes of *Abraham* by faith: & according to the promis heirs: that is to say: all which belecue ar the sonns of god therfore ar they frej & heirs of eternal life.

1. Pet. ii. To this generall vocatiō perteineth the sayings of *S. Pet.* in these words: *Yee are a chosē generation, a royall priesthoode, a holy natiō, & a people set at liberty, that ye should forthshewe the vertues of him that hath called you forth of darknesse, into a meruelous light, &c.* The same is said by *Moyse*, *Ex.* the 19. Chapter. Here yee see in this vocation there is no acception of persons We ar all the holy people of God, which belecue vnfainedly, yea kinges oincted in Baptisme by the holie Spirit: & priests making sacrifice to god dayly, of this our sinful body, mortified from sinne: & offer a holie and acceptable sacrifice after the maner aboue writtin: conforme to the teaching

Al faithful
are kinges
and priests

teaching of the Apost. *Roms.* the 12. cha.
But be ware ye call not your selues kings Note well
in office, and dignitie: nor priests in ad-
ministration of the word, & holy sacra-
mentes, for that pertaineth to a speciall
vocation, or office by the selfe. Therefore
I exhort you which reade the scriptures
take heede that yee confound not the
works of god, for if yee doe, yee shal not
escape error: These speciall vocations
shall follow in their owne places.

If we will looke dayly to this christian
vocation, we shal haue perfite knowledge
what works we shuld doe, & what works
we should leaue vndone. The neglecting
hereof, is the cause of al the enormities, &
abuses now ruling in the church of christ
through the whole world. For conside-
ring wee ar all members of one body: &
all mēbers haue not one office, but euery
one serueth other in their owne place: as
when the eares heare any thing, the eyis
casteth the sight what it shuld be: the the
feete & hands prepare them to pursue, or
defēd, to stād or flee. And al these mēbers

Ephe. 5.
 "Euery
 member
 should
 serue in
 his owne
 vocation.

Rom. 12.

& whole body, obey the head: & awaite vpon the direction of the same: *Euen so we being all mēbers of one body (which is the Church) whose heade, is Christe: should in our estate and office, according to the gift of god, and grace giuen to vs: differing one from another, serue in our speciall vocation, euery one another, in our owne estate: Not inuying the gift of god in our neighbour: but as the Apostle saith: *Let vs loue brotherly fellowshippe, in going before another, in honour, & reuerēce.* In doing hereof, there would be no strife in the body: but if a member were troubled, hurt, or had any disease, all the other members would haue compassion of it. And if one mēber were glad or ioyfull, all the other mēbers would reioyce with the same, as the Apost. saith, the 1. to the *Corinth.* the 12. Chap. If wee knew this perfittly, none would vsurpe anothers office or dignitie (to the whiche he were not called) but would be cōtēt of his own vocation, & giue to euery mā his duetic: tribute, to whom tribute is due: custome,

to whome custome pertaineth: feare, to
 whome feare belongeth: and honour, to
 whome it pertaineth. The which are all
 compleite by this saying: loue thy neigh-
 bour as thy self: for the loue of thy neigh-
 bour, worketh no euill. Therefore, the
 Apostle saith: *Owe nothing to any man, but
 that ye loue together.* These wordes being
 obserued, ye fulfil the whole law. *There
 fore this loue one to another, is euer debt
 and should euer bee payde. For will the
 Prince & Superiour do his duetie to the
 subiect: and the subiect his duetie to the
 Superiour, there would bee no disobe-
 dience. The minister of the word to the
 auditour, and flocke committed to his
 care: The auditour to the minister of the
 worde, there would be no diuision in the
 Church. The father and mother to the
 children, and the children to the parents,
 there would bee no dishonouring. The
 lord to the seruant, and the seruant to the
 lord, there would bee no contempt, nor
 trouble in the common weale. And so
 would we all looke vpo Christ, our head,

Ro. 13.

*Loue is
euer debt .

and be ruled with his word, and seek no other way beside it, nor mixt the ciuill or politicke estate, with the word of god but euery one to serue in the owne rowm and place: the should there be no question of politick works: nor no other works of any law, to be mixt with faith: which iustifieth onely before god, as it is before written: but euery faithful person should by the word of god know their own vocation, & diligently exercise them therein. And seeke no further knowledge, nor wisdom, but that, that is needfull to them to know. And that with meeknesse and sobernes, euer working the works of god, which are the fruits of faith to the honour of god, and profite of our neighbour.

Men should
seeke
no know-
ledge but
it which is
profitable.

THE XXV. CHAP.

- 1 *All estate of man is conteined, within one of these four speciall vocations. (ges*
- 2 *The offices of princes, magistrats & iud-*
- 3 *Wherefore iudges are called the sonnes of God, wherefore, and in what case they should be obeyed.*

To the more perfite knowledge and vnderstanding of our speciall vocations: in the which we shoud walk, according to the word of god: and gift of the holy spirite, we will deuide all the estate of man, in four offices dignities, or speciall vocations: (that is to say) In the office of a prince: vnder whom we comprehend all kind of man, hauing generall administration in the comon weale, or iurisdiction of others. In the office of the administration of the word of god, vnder whom we comprehend all power ecclesiasticall. In the father & mother: vnder whom, wee wil cōprehend al housholders, hauing special families. And in the subiect or seruād, vnder whom we wil cōprehend al estate of men, subiect to other.

If thou be called to the office, estate, or dignitie of a king, prince, or any supreme power, hauing iurisdiction of people in the ciuil ordinance: Consider thy estate, and know thee perfutely to be the creature of god, equal to the poorest of thy kingdom, or dominiō, his brother

The diuision of the estates of men.

The office of kinges and magistrates.

by creation and naturall succession of *Adam*: and of nature a rebell to god: the sonne of wrath, and Ire as hee was, as the Apost. saith, *Ephes.* the 2. Chap. And the innocent blood of Christ, shed for thy redemption, as for him: and thou called by faith, and borne of newe by baptisme in his blood, the sonne of god by adoption, and made fellow heire with Christ of the kingdome of heauen without respect of persons (the sonne of fauour and grace.)

The king
should
loue his
subiects.

Therefore the poorest & most vile within thy iurisdiction, is thy brother, whome thou shouldst not dispise, nor contemne, but loue him as thy self. This is thy debt, and duetie, because it is the commandment of god, whome thou should loue and feare: for that is the beginning of wisdom (as *Solomon* saith) *The right way to rule in thy office, is to knowe God:* * of whom thou canst haue no knowledge, but by his word and lawe, whiche teacheth thee, what thou shouldest doe, and leaue vndone, according to thy vocation.

Pro. 1.
Psal. 110:
* No man
may know
god, but
by his
word.

And as to thy princely estate and dignitie,

nitie, and office, thou art Father to all thy kingdome. Their heade in place of god, to rule, gouerne, and keep them, vpon whome thou shouldest take no lesse care, then the carnall father taketh vpon the best beloued sone, gottē of his body. For they are giuen by god to thee, in gouernement: Therefore thou shouldest begin to knowe the will of thy god, & take the booke of his law, in thy hād: read vpon it, which teacheth thee, the will of god. It should neuer passe forth of thy harte, nor depart frō thy mouth, day and night hauing thy meditation thereinto, that thou mayest keepe all which is written therein, then shalt thou direct thy waye, and haue knowledge & vnderstāding of the same. This being done, thou shalt get the blessing, of the which speaketh *Dan.* (saying) *Blessed is the man, which deliteth in the lawe of the Lorde, and hath his meditation thereinto, day and night.* Then aske at God wisdom, and vnderstandinge (which is the knowledge of his godly will) and a harte that may receaue teach-

The king
should
haue
know-
ledge of
gods law.

Deu. 17.
Iosu. 1.

Psal. 1.

ing, that thou mayst iudge thy people, & decerne betwixt good & euil, as thou art taught by the example of *Solomon*: For if thou lacke wisdom, aske the same at god, who giueth aboundantly. And doubt not, for he that doubteth in his faith, shall obtaine nothing from god. Cōfide not in thy own wisdom: For god maketh wise-men, blind: which are wise in their owne conceate: his witnessing is faithful, which giueth wisdom to young babes: That is, to simple hartes, bearing them selues lowly and humbly before god: not presuming in their owne wittes. For there is no place to wisdom in the proude brest, as saith *Solomon*: For god resisteth the proude, but to the meeke and humble, hee giueth grace. The mightie and proude, hee casteth downe of their seate, and exalteth the humble and lowlie in harte, as testifieth the Song of the glorious virgine Marie.

Therefore humbly, and lowly submit thy selfe in the handes of thy God, and take thought of him, being gouerned by
his

his word. Beginne at him, and set forth the true and perfite worshipping of god, in thy Kingdome. Restore the true, pure, and sincere Christian religion, abolish, destroye, and put downe all false worshippings, and superstitions contrarie to the worde of god : and not commanded therein, according to the example of the noble Kinges of *Iuda*, *Ezechias* and *Iosias*, as thou mayest reade the fourth booke of the kinges, the 18. and 23. Chapter. This is thy vocation, in the which thou shouldest walke: and orderly proceed in guiding of thy people, as thou art taught by the worde of god: and decline not therefrom, neither to the right hand, nor to the left, but the kingly way, taught thee in the holie scriptures.

The king
should
set forth
the true,
and de-
stroy the
false re-
ligion
of god in
his king-
dome.

Deut. 17.

To you, which are princes, Iudges, and superiour powers, vpon earth, pertaine wisdom, knowledge, vnderstanding, & learning, that ye may iustly & truely exercise the office, and charge committed to your care by God. Therefore, *Dauid* exhorteth you (saying) vnderstand, &

Psalm 1.

Q ij

Deut. 4.

*To seeke
wisedome
other
wayes, but
in gods
scripturs,
is foolish-
nes.
1. Cor. 1.

Zach. 7.

7.

Esay. 1.

Psal. 81.

know(o ye kings)and be learned,O yee,
which iudge the earth : And serue the
lord in feare and reuerēce, and reioyce in
him with trimbling. This is your wise-
dome and vnderstanding, taught you in
the law of god. For the godly man need-
eth not to seeke wisedome, but in the
scriptures of God, where hee shall finde,
how he shall behaue him, both to god &
man, in prosperitie, & aduersitie, in peace,
and warre: *Therefore, to seeke wisedome
any other waye, it is nothing but foolish-
nes before god. Sithens yee are the mini-
sters of God vnto good: created and or-
deined by him, as the Apost. saith. *Rom.*
the 13. Chap. It becommeth you of your
office to guide, and rule your subiectes, in
all goodnesse, and sweetnes, not seeking
from them their landes, or goodes: but
seeke righteous iudgement: help the op-
pressed: iudge righteously the people and
widowes cause. Iustifie the needfull, hū-
ble, & poore, as teacheth you the scrip-
tures of god. Defend them from the iniu-
ries and oppressions of the wicked: And
being

being vniustly pursued, in iudgement absolute them. Take from them your duety Exod. 23. and no more: haue no respect of persons, nor take no bribes or rewardes, the which Leuit. 19.
Deut. 16. blinde the eyes of the wise: and peruerter the wordes of the iust. These two thinges (that is to say) respect of persons & rewardes, peruerter all righteous iudgements. The first comprehendeth in it the feare & reuerence of great, mighty & rich mē, loue of frends, fauour of kinne, or affinitie, contempt of the poore, humble, & sober persons, mercy of the wicked, & guilty, perill of thy own life, tinsell, or losse of fame, and losse of goodes, or worldly honours. The second (that is rewardes) comprehendeth in it, lucre, profite, hope, and all that infinite and insatiable goulfe Exod. 18. of auarice. Therefore, *Iethro* couſelled *Moyſes*, to prouide (for administration of Iustice, and good order in the Ciuill policie) wise men which feared god, & were true, hated & detested auarice, the which is the roote, and beginning of all euill. And so learne, yea aboue all thinges, to

detest avarice, vaine glorie, and particular affection of persons, if yee will walke right in the Christiā religion, according to your vocation.

Is. 10.
**Iudges*
 should be
 honoured
 because
 they are
 partici-
 pant in
 power
 with god.
Deut. 1
Psal. 11.

Your estate and office is great, & not to bee contemned: but of all men to bee praised, and commended, of your subiectes feared, reuerenced, and also loued* because yee are as it were gods: and so called in the scripture, by reasō of participation of the power of god committed vnto you, whose iudgements ye exercise: and called the sonnes of God, as *David* saith, I haue saide, yee are gods, and sonnes of the most highest: that is, for the excellent dignity of your office, I haue called you my sonns. Neuertheles know your selues to be but men: and for to suffer death, as other men doth: and in like maner as princes of earthly kingdomes, or tyrants, which haue the ruling of commō weales, as ye haue. Therefore, be iust, & righteous, exercising your selfe in all godlynes, according to your vocation: being sure, yee shall shortly die, and
 giue

giue accompt and reackoning of your administration. For ye are but flesh, and all flesh is but grasse, and all the glory of the same, as it were the floure of the field: the grasse is withered, and the floure falleth, but the word of god remaineth for euer: *Esay. 40. 1. Pet. 1. 1 ac. 1.*

Therefore, know Christ to be your king, ruler, guider, & gouernour, who shall rule you with an Iron rod, and breake you asunder, as it were a clay pot, or vessell of fragill earth. If ye wil not vnderstand the will and cōmandement of god, his Ire & wrath shall rule aboue your heade, at all times. These sharpe threatninges, are shoven you in the scriptures, *Esaye* the first, *Ieremie* the fifth Chap: *Dauid* in the 2. and 81. *Psal.* And *Zacharie* the 7. chap. where yee are taught the chiefe pointes of your office, and workes which yee are bound to do: for neglecting of the which vndoone, yee shalbee accused before god. But neuer for neglecting of pilgrimages, offering to Images, praying to Saintes, founding of masses, and abbayes of monkes and friers, making of Images,

Whereof
shall iud-
ges be
accused,
& where-
of not.

belles, Copes, and other such vaine superstitions, because the same are not commanded you to do, but rather the contrarie. This dare I affirme, becaus gods word affirmeth the same.

* A iudge
of corrup-
ted life, cā
neuer
minister
iustice e-
quallie.

* Subiects
follow
the vices
of their
superiour
magistra-
tes.

Yee should be pure, and cleane of life, without crime, because ye are depute by god, and ordeined to the punishment of crimes. * Howe can yee iudge iustly, being corrupted. A theef shall neuer punish theft. An oppressour, māslayer, adulterer, a false Lye, a dishonourer of father and mother, a disobeyer of his superiour, a couetous or auaritious man, a blasphemmer of the name of God, shall neuer punish these crimes in others: Therefore, the scriptures of God teache you to abstaine from all such vices and crimes. For in you which ar great mē, & haue the care of others, * your crimes and sinnes are not so much to be lamented in you, as the euill example your subiects take thereof. And therethrough follow you in the same and other crimes, heaping sin vpo sinne: euer till god of his righteous iudgement take

ven-

vengeance (yea) and cause another as wicked as yee are, punish you, as yee may reade of the punishment of the people of *Israell*, by the open enemies of god* and manifest Idolaters, because they neglected the lawe of God as testifie the whole histories of the kings, & Iudges of *Israell*, and *Iuda*.

* God commonly punished the wicked by them which are more wicked. ✕

And the greatest punishment, is sent by god, for doing of the most excellent work after the iudgement of mā, becaus it was not commanded by god* for no thing from the beginning of the worlde hath euer bene so displeasent in the sight of god, as to inuent any maner of worshipping of him, which he hath not commanded. For this cause king *Saull* was eiectioned, and all his posteritie lost, and fell from the kingdom. In the which example, yee shall consider that the workes wrought by King *Saull*, were right excellent in the sight of man, and also done by him of a good intent, and for a good cause hee offered sacrifice, for feare that the people should not passe from him, hee being

Ier. 7.
Marke diligently.

1. Reg. 15

Q

1. Reg. 15.

then prepared for battell against the enemies of god. He did show the deede of mercy, in sauing of the life of an aged and impotent King : And for the loue hee had to the worshipping of god, assented to the people, and kept the fattest bestiall, most pretious cloathing, and iewels of gold & siluer, to offer the same to god in a sacrifice. Was this not a good zeale, and intention? but ye may read the great punishment which god laide vpon him, which shal remaine for an example in all ages to come.

THE XXVI. CHAP.

- 1 *The office of a bishop.*
- 2 *Bishoppes should not mixt them with worldly matters.*
- 3 *If the flocke perish, their bloud shalbe required of the bishop.*
- 4 *Bishops should exhort their flock, so frequent the reading of the scripture.*
- 5 *Bishoppes can doe no good workes, without they preach the word of God.*

6 The

- 6 *The punishment of bishops, which leave that undone which God commaundeth, and attende upon their owne superstitions.*

IF thou bee called, to the office of a bishop, or minister of the worde of god, preach the pure and sincere worde, to the flocke committed to thy charge: Counsell, and comfort the weake and feeble: Minister the sacramentes in their due forme, according to the word of god. Exceede not the boundes of thy vocation, but walke thereinto, conforme to the ordinance of the holy spirite, taught thee in the two Epistles of *Saint Paull*, written to the first bishop, that he made, called *Timotheus*: And to another, called *Titus*. There, thou shalt finde the workes, which thou art bound to doe: and what is thy office, specially, in the first to *Tim.* the 3. Chapter: and to *Titus* the 1. Chap. There is nothing left vnexpressed, that is necessary to thee to work, in the scriptures of god. Thou art commanded to be a mirrour, or example to thy flocke, in

teaching of the word, in good life, and honest conuersation: in loue and charitie in faith, and chastitie: euer exercising thy selfe in reading, exhorting, and teaching the which if thou doe, thou shalt saue thy selfe and others.

2. Tim. 4.

2 Thou should not meddle thee, with secular affaires, or busines, for that is not thy vocation: follow the example of the Apostles in all ryghteousnesse and godly liuing: in faith, loue, patience, meeknes & sweetnes, as thou art taught. If yee wil remember dayly, vpon the office yee are called to which are bishops: yee shal find you to haue a great charge and worke to doe: and not a great dignitie or Lordshippe. But alace, now yee take thought of the lordshippe, dignitie, rent, and profite: and looke neuer to the worke yee should doe: the cause thereof, is the neglecting of your vocation. The which if yee will vnderstand perfiteley, yee would not omit the charge, and comandement giuen to you by god, and inuent vaine superstitious workes not commanded.

1. Tim 6.

The

The principall work yee should doe, is to preach & teach: which yee neuer doe, because ye can not, and to excuse you, ye haue as (yee say) others to whom yee commit the cause and charge. Yee are blinde & know nothing: They to whom yee commit the charge, know as litle or lesse. So perish the poore people, in ignorance, for yee are blinde, and leaders of the blinde: and therefore both fall in the myre.* Neuerthelesse the bloud of thē shalbe required at your hands, as the Prophete *Jeremie* sayeth the 23 chapter And *Ezech.* the 34, chapter, the which I pray you reade: for there yee shall see clearly your deeds laid before you, with fore threatnings.

Yee should not onely your selues, continually reade, and teache the scripturs, but also yee should comānd the flocke in your charge to seeke their spiritual food in the same. This was the order in the church of Christ in the beginning. The minister of the worde, to teache, and preache, and the auditors to reade. That

3 The bloud of the flocke perished for fault of spirituall food, shalbe required at the bishoppe. *Ezech.* 3. &

4

therby they might take the teaching the better, as the *Thessalonians* did at the preaching of the Apost. as ye may reade and cōsider in the Actes of the Apost. the 17. chapter. And Christ teacheth vs to search the scriptures, for they beare witnesse of him. And *S. P.* sayeth: All thinges which ar. written: they ar written to our learning, that through patience, and consolation of Scriptures, we may haue hope (that is) of eternall life. The which is the marke whereat shoote al the faithfull: for in the Scriptures of God, all things are contained necessarie for our saluation. Alace, thinke yee not shame (which ar bound & oblised, vnder the paine of eternall damnation, to teache your flocke this maner of doctrine) to inhibit and forbid them to looke vpon the scripture, either to heare, or reade them. This is farre differēt from the order of the apost. yea, and of the holy fathers of the church lōg time after: as appeareth clearly by the teaching of *Chrysost.* writting vpo the 1. chap. of *S. Math.* the 2. & 5. hom. where
he

he with a great lamentatiō, reproveth the secular mē, & hōusholders, which alled-
ged the reading & teaching of scripturs
pertained not to thē. Exhorting them to
giue attēdance to the scripturs, that they
might instruct there families, and house-
hold, how they should liue, according to
the order of the scripture, & as becōmeth
christians: but by the cōtrarie, yee would
that none of your flocke, or auditors
should know thē, lest your misdeeds wer
espied.

The ec-
plaint of
Chrysostom

The feeding of your flocke the attēdāce
and care yee should take therevpon is so
necessary, that without the doing there-
of, yee can doe no good works at all ac-
cording to your vocation, which can
please god, because in neglecting of this
yee neglect faith: out of the which all
good workes should spring. So should
all your good workes, follow faith. And
this principal point of your vocatiō is the
cause that *S. P.* departing from *Ephe.* to
Ieru. called befor him the ministers of the
word in the cōgregatiō: certifiēg thē he

*Without
a bishope
preache
truelie he
can do no
good
worke
before
god.

would not returne againe in bodily presence: and therefore hee left to them this legacie, saying: Attend, and take heede vnto your selues, and to the whole flock, in the which the holy spirit hath put you, bishoppes to guide, and rule the Church of god: the which he hath redeamed with his blood. For I knowe after my departing, there shall enter in amongst you, rauening wolues, which shall not spare the flocke. And of your selues, there shall rise men, speaking wickednes, that they may leade disciples to follow them.* Therefore bee diligent and vigilant, keeping in memorie, that by the space of thre years, I ceased not day and night, with teares, and weeping, warning and admonishing euery one of you, &c.

*The legacie
Paull
vnto bishops.

If the Apostle had knowen any better work or more excellent, to haue bene left in memorie or legacie to the ministers of the word, he would (no doubt) haue expressed the same: And euē so, *S.P.* in his 1. Ep. the 5. Chap. exhorteth you to feed the flocke of Christ, cōmitted to your charge:
Euen

Euen as Christ said to him thrise :feede my sheep. So sayeth he to you, feede the flocke comitted to you, euery one within his boundes, according to your vocation This foode is the word of god, and wo be to you, which doe not the same, because it is your vocation. For the Apost. saith, Wo be to me if I preach not the Euangel &c. for the neglecting of this good work vndone, yee shalbe accused before god: but not for the neglecting of the other vaine superstitious workes, inuented by man: but rather yee wilbe accused for the doing of them. And it wilbe said vnto you, Wherefore haue yee left the command of god vndone, for your statuts and traditions.

That is
sorrow &
eterne da-
nationa-
bideth
you.
1. Cor. 3.

Yee should teache euerie estate of man, how they should behaue them in their conuersation. The poore to the rich & the riche to the poore: the seruauent to the maister, and the maister to his seruauent. And giue your selues forth, for an example, in deed, to be followed, as yee are teached by the Apost. and play not

R

- 1. Timoth. 6* the tyrant, or the lord, vpon the inferiour
Tu. 2. ministers and estates of the Church: But
 from the bottome of your harte, bee as it
 were a forme, or rule to the flocke, as *S.*
Pet. taught you in the first Epistle, the 5.
 Chap. Labour continually in your voca-
2. Timoth. 2 tion, as the good knights of Christ, being
 ready (if neede require) to suffer death,
 for the flocke: resisting the vnfaithfull,
 and eshewing prophane and worldly
 trifles, as yee are taught by the Apost. If
 ye will attend vpon these workes, which
 are good, taught and commanded you to
 doe, as the fruits of faith: ye should finde
 your selues so wel occupied in the scrip-
 ture, that there shalbe no place found, to
 your vaine superstitions aboue written,
 which are not commanded by God nor
 his word. For in the vsing of them, ye do
 that, which is not commanded you, and
 leaue that vndone, which is comaunded.
- Malach. 2.* For this cause god suffereth you to be
 contemned and cast off, because ye haue
 left him, he hath left you: and will punish
Sap. 11. you after the same maner, as ye haue sin-
 ned:

ned. For the cōtempt of god, & neglec-
 ting of his worde, *Hely* the chiefe Priest
 was deposed, and all his posteritie of the
 priesthood. His sonnes killed in battell,
 the arke of god put in the handes of his
 ennemies: And the people also heauely
 tormented, as testifieth the historie.

1. Reg. 2.

3. Reg. 2.

1. Reg. 2.

The holy King *Dauid*, for the slaugh-
 ter of *Urias*, and adultery of *Bath-sheba*:
 the sonne of his owne body, defiled his
 daughter. The one sonne slew the other,
 and also defiled his wiues, and concubins
 in publike presence of the people, and v-
 surped the crowne of his realme, as yee
 may read the second booke of the kings,
 the 13. 15. 16. and 18. Chapter. * This
 example of *Dauid* pertaineth aswell to
 you, as to princes, and to all estates of the
 world, that they may learne not to sinne.
 And if they fall in sinne, that they dis-
 paire not, but turne to repentance, and
 come vnto god, whose will is that all bee
 safe, and come to the know-
 ledge of the veritie.

* The pu-
 nishment
 of *Dauid*
 pertaineth
 to
 bishops
 aswell as
 to prin-
 ces.

THE XXVII. CHAP.

- 1 *The office of the fathers to the sonnes:
Housholders to their families, and
of Husbantes, to their wives.*
- 2 *What kinde of men were chosen to bee
bishops, in the primatine Church.*

IF thou bee an housholder, rule, and guide thy familie, and houshold, bring vp thy childern in all godlynesse, and honestie, exercising thy selfe in thy occupation faithfully, and truely, without deceate or fraude to thy neighbour, either in word or deede: loue thy wife, euen as Christ hath loued the Church. For thou art debtbounde to loue thy wife, euen as thy owne body. There is no man which hated or detested his own body, but nourisheth & feedeth the same, as Christ the Church, for we are members of his body, of his flesh, and his bones: for that cause, man shall leaue father and mother, and cleaue vnto his wife, & they shalbe two in one flesh. And in like maner, thou womā, be subiect to thy husband, as if it were to
the

*Ephe. 5.
Collos. 3.*

1. Pet. 3.

the lord: for the man is thy head, euen as Christ is the head of the congregation. And as the church is subiect to christ, euē so be thou subiect to thy hus'band, in all lawfull things. This is your vocatiō in the which ye should walke, according to the commandement giuen to you, by the Ap. *Ephes.* the 5. Chap. and *Colos.* the third. In these wordes: Let euery man loue his wife, as himself: And let the woman feare and dread the hus'band', this is the commandement of god.

If ye (mē and women) wold take care vpon your vocation, how honourable the estate of the same is, and what yee ought euery one vnto another, there were none of you, who would commit adulterie, or defile your owne bodies, nor defraude one another, of their duety and right. For thou man, hast not power of thy owne body, but the woman: Nor thou woman hast not power of thy owne bodie, but the mā. Therefore, there is neither of you, that should giue your bodies to other mē *1. Cor. 7.* or womē, nor abstract one from another,

Coloss. 3.
1. Pet. 3.
1. Tim.

that mutuall loue which yee are comma-
ded to haue together. This doing, ye ex-
ercise the good work of god. Be not out-
rageous nor thraward vpon the woman,
but teach her with meekenes, and sweet-
nesse, forbearing her somewhat, as the
weakest vessell. And thou woman, pre-
tend no dominion vpon thy Husbände,
but obey him as thy lord, taking example
of the obedience, of that noble woman
Sarai. If ye wold keep this order, and rule
in your own vocation, there would be no
strife betwixt you, but all godlines and
loue. No mā would cōtemne or disdaine
his wife: nor no woman her husband: but
euery one loue other, as their own body,
& take care one for another, in all things.

1. Tim. 5.

Thou mā should dayly & hourelly ex-
ercise the, according to thy vocatiō. And
labour diligently, for sustentation of thy
wife, children, & familie. That thou mayst
minister vnto them their necessaries: for if
a man take no thought of his owne, and
specially of his household and familie, hee
hath denyed the faith, and is worse thē an
infidele.

infidele. Suffer not thy children, nor seruants to be idle : but se euer that they bee occupied in some good & vertueous occupatiō. For that is the right way to keep them from vice and sinne , because idleness is the beginning of all euill. Teach the the law of god: vse all things with discretion, and prouoke not your childrē to anger, but bring them vp in good teaching, discipline , and correction, & in the crudition of the Lorde. Giue vnto your seruants that thing which is iust and right, What yee promisse , paye them : knowing well, that ye haue a Lord in heauen.

*Psal. 77.
Deut. 6.*

*Coloss. 3. 4.
Ephes. 6 .*

And thou womā, exercise thee in nourishing , and vp bringing of thy children in ruling all thinges within thy house , as thou hast cōmandement of thy husband, take care vpon his direction, as thy head, and transgresse not his commandement : for that is the will of God. I meane not of euill , but of all goodnesse : because I speake of the fruites of faith , and workes of righteousness: yee are all bound to doo the workes , whiche God hath

R iij

commanded you to do, in his holy scripture, of mercy, loue, and charitie: by reason of your vocation in the christian religion: And these other workes in your speciall vocation. In doing of the which, thinke that ye do the good work of god: and please him, if yee worke them in faith (albeit, Hypocrites commend not the same) Beeing occupied on this manner daylie, there shall bee no place to vice, for your minde is occupied vpon other busines.

It is but Idlenes to you, to passe in pilgrimage, to this or that Sainte, to sit the halfe of the daye in the Church, babling vpon a pare of beades, speaking to stocks or stones, the thing which neither thou, nor they knowe. And neglecteth the good worke of God, the which thou art bound to doe.* If thou wilt praye right, learne the Lordes prayer, in the tounge, thou vnderstandeth. Thy Creede, that is the articles of thy belecue: the ten Commandements of god. And dayly at thy rising, and downlying at night, haue some
space

*Right
Prayer.

space, to thy contemplatiō thereinto: and teache thy housholde the same maner.

And occupie the rest, as is before saide, according to thy vocation: not exceeding the bounds thereof, nor seeking no other workes, but them which are commanded in the holy scriptures. And are necessarie to be done, as is written to *Titus* the 3. Chap. Let the faithfull which are of our number, bee euer ready, and learne to doe good workes to all necessary vses, that they bee not vnfruitfull. For the

faithfull can neuer bee idle, because vn-
fained faith, worketh euer by Charitie.*
But they which knowe not their owne
vocation, can neuer bee faithfull. There-
fore they can neuer worke good workes,
but all is euill, whatsoeuer thing, they do
or worke, without faith becaus all which
is not of faith, is sinne. Therefore, if thou
wilt worke well, be faithfull, and looke e-
uert to thy vocation. And thou shalt finde
thy conscience, teaching thee (both) to
do good, and eschew euill, at all times.

Ye should be pure and cleane in your

R v

*The vn-
faithles
worke no
good
workes.
Ro. 14.

conuersation , for good example giuing to your Children and familie. For as they see you doe, so shall they learne: And are euer rather inclined to do euill, thē good, by reason of this corrupted nature of mā :

*The life of the fathers should be cleane because it is a mirrour to the sonnes.

Therefore teach them to loue and feare God, to know his lawe , being euer your selues an example to them: And as it were a mirrour to looke into , in all godly life and conuersation. For if they behold you liuing together (in great loue and charitie, chastitie, and temperance, being mercifull to the poore , supporting the indigent, after the quantitie of your riches, at loue, & charitie, with your neighbour, euer speaking good of all creaturs, detracting none) they shall followe the same doings, by the which ye shalbe called the the faithfull fellowship of Iesus Christ: & true subiects of his realme. Your vocatiō is good & holy, and it becommeth you to know the scriptures: For in the primatiue church, the bishops were chose cōmonly forth of your nōber. A godly & honest hougholder, who liued in chaste matrimo-
nic,

nie, ruled, and guided, his household well: brought vp his children in subiection, & reuerence, in all maner of godly teachings. Hee hauing this outward witnessing, is commanded by the Apolt. to be chosen 1. Tim. 3. to the office of a bishop. When this order was kept in the church of Christ, the worde of god flourished.

Therefore, woe be to you, which saye that laickes, or secular men, and householders, should not know the scripturs, read them, or teach their household the same: yee impung the holy spirite: and dishonour the olde Fathers of the Church, which taught the contrarie, as by example of *Chrisostome*, before rehearsed: it is Marke diligently. euen alike to you to say: temporall or secular men, should not heare the worde of god: read & teach their families the same, Deut. 8. as to say: they haue not a soule, for the Math. 4. word of god, is the foode of the soule: & if yee will abstract the foode, without the which the soule must perish: yee shall make man as a brutishe beaste. And if yee will admit them to heare the word,

ye should admit them to read the same, and talke therevpon: for what auaieth the hearing, if a man should not conceaue, and keepe in memorie that thing, which he heareth: and liue thereafter. For Christ sayeth, Blessed are they which heare the word of god, and keepe the same.* The oft reading of the word, and cōmunication thereof, keepeth the same euer recent in memorie, and digesteth in thy hart, by continuall meditation, some confort and consolation: and abstracteth thee from vice, and sinne, leadeth and conuoyeth thee to all godlie liuing. Therefore *David* calleth that man blessed, which deliteth in the lawe of God, and hath his meditation therein day and night.

Wo, wo, be vnto you therefore, which would abstract this blessing from any man or woman, the which God pronounceth with his mouth. These doings of yours beare witnesse of you: that ye are not the ministers of the word of God, or true successors of the Apostles, but false teachers

teachers, subverters of the word, and very Antichrists. Wherefore, I exhort you whiche are the faithfull, whatsoeuer estate or vocation yee be called to, that yee both gladly heare the word of God. reade it, teache your children, family, & subiects the same, & conforme your life thereto, euer working the deedes of charitie, and mercy, in all godlinesse, according to your vocation, and giue no credit to them, which teacheth you the contrarie, for they are false teachers, and members of the Deuil, which withdraw you from that thing, which is your saluation.

THE XXVIII CHAP.

- 1 *The duetie of the maister vnto the seruant, and contrary.*
- 2 *Of the subiect, to the prince.*
- 3 *Of the sonne, to the father.*
- 4 *The honour, which the sonnes ought to the parents.*
- 5 *The diuelish doctrine of pestilent papisticall preists, in the contrarie thereof.*

If thou be a subiect, seruaunt, sonne or daughter, be obediēt to thy superiour: first vnto thy prince, as the supream power: and to euery one hauing power from him, for they are the ministers of God, whom thou shouldest obey, & not resist: ordeined by god to the reuenge of euill doers, and louing of the good doers which is the will of god, as yee ar taught *Romanes* the 13. chapter. And the first of *Peter* the 2. chapter. Your duetic is to honour al men, loue brotherly fellowship feare god, & honour the king: be obedient to' him, not onely for feare and dreadour of his ire: but also for hurting of your conscience, because it is the will of God, in all thinges not repungning to his command. Giue to thy prince and superiour his duetic: or what euer he chargeth thee with, concerning temporall riches: inquire not the cause, for that pertaineth not to thy vocation. Hee is thy head, whom thou shouldst obey. Trangresse not his Lawes. Be not a reuenger of thy owne cause. For that is
asmuch

asmuch as to vsurpe his office. So thou walkest not aright in thy vocation. Looke not to his faultes, or vices, but to thy owne: disobey him not, howbeit he bee euill, and doe the wrong (which becometh him not of his office) grudge not thereat, but pray for him, and commit thy cause to god. Be not a perturber of the common weale, but liue with thy neighbour at rest, and quietnesse, euery one supporting others, as members of one body: forgiuing gladly and freely, one an other: If there be any complaint amongst you, euen as the Lorde hath forgiuen you: Be sweete, meeke, bening humble, and patient, one with another: as it becommeth the saintes, and welbeloued of god: hauing compassion one of another. Aboue all these haue loue, and charitie, which is the bond of perfection. For charitie coupleth together many members in one body. This are yee taught by the Apostle *Coloss.* the 3. chap. and in other places before rehearsed.

Here yee finde aboundance of works, commanded you to doe by God: & neede to seeke no others. There is none which can work these good workes but the faithfull. From doing of the which, the faithfull and iustified man can not cease: but euer worketh as he findeth occasion, according to his vocation: hee looketh euer to his owne faults, and sinns, & not to his neighbours.* But if he perceauē any fault or vice in his neighbour hee lamenteth the same, and considered, greater vices, to be in him selfe. And therefore hath compassion of his neighbour: and neither blasphemeth bak biteth, or dishonoreth him, but counsel- leth and comforteth him, as his owne body. of brotherly loue and affection.

The faith-
full lamēt
the faults
of others.

Yee children, obey your parents, with great humilitie, loue, feare, and honour them, for that is the command of God: & the first which hath promis (as concerning thy neighbour) that it may be well to the, & that thou liue long vpon earth. This obediēce, & honour consisteth not

in wordes onely, nor in salutations: but also in ministring all thinges necessarie vnto them. Remembring as they ministered vnto you, in your tender, feeble, and poore youthheade. Euen so do yee to them: in their feeble, impotent, & poore age.* Neglecting this good work vndone yee can doe no good worke, that can please God. There is no colour of godlines may excuse you frō this good worke. Howbeit your wicked and vngodly pastors, haue taught you to found a soule masse: with your substance, and suffer father and mother to begge their breade This is a deuilish doctrine to conuert the good worke of god into Idolatry. The Scribes and Pharifies their forefathers taught the same, as testifie the wordes of Christ.

Yee seruauntes obey, your carnall Lords, and maisters, with feare and trembling, with simplenesse of hart, as it were vnto Christ, not in eyes seruice, as it wer to please men: but as seruants of Christ: doing the will of God, not onely to them

which are good, and well instructed in maners, but also to the wicked and euill. What euer yee doe worke the same with your harte, as it were to the lord, and not to man: knowing surely ye shall receaue from the lord the reward of the heritage. Therefore serue the Lord Iesus Christ. Be not flatterers, nor lyers, backbiters, nor detractors: serue not your maisters onely in their presence, but also in their absence: without deceit or dissimulatio. Take thought of the thinges giuen you in charge, and obey their will, euen as to God, who looketh vpon your inward mindes. Pretend not to be equall with your Lord, or maister, because yee are both of one Christian religion: but serue him the better: haue loue, and charitie, with your equall felloweseruantes, as all members of one body: exercising you in all good workes, according to your vocation in the Christian religion.

Now yee see that we which professe the true faith of Iesus Christ, and ascribeth the iustification of man before god;

onely to faith, without all workes merits or deseruings, on our parte: that we are not the destroyers of good workes: but the maintainers, defenders, and foorthsetters of the same: as the fruites of faith: as I haue before at length showed.

Therefore I exhort you (which blaspheme vs, saying, we would destroy all good workes, because we affirme with the scriptures of god, faith onely to iustifie before god) to remord your conscience, and reade the Scriptures with an humble hart and spirit, which shall teach you the right way, by the grace of the holy spirit, who will lead you in all veritie. And then I doubt not, but yee shall aggrie with vs, and contemne, and despise, the vaine superstitious workes, not commaunded in the Scripture: but inuented of mans vaine cōceate (as we doe). And altogether as it becommeth the faithfull members of Iesus Christ: worke the workes of God which are

244 THE CONFESSION

commanded vs in his holy scriptures:
Euery one according to his vocation,
proceeding of loue, furth of a cleane &
pure hart, of a good conscience, and of
faith vnfained, which worketh by chari-
tie, to the profite of thy neighbour
and glorie of god. To whom
be all praise, honour
and glory for
euer and
euer.

Amen.



TO THE READER.

IF it please thee, good reader, of these pleasant floures, amongst the which thou hast walked at large, again to take a taste, or smelling. Thou shalt read these short abbreviations subsequent. Exhorting thee, that where any obscuritie appeareth, that thou make recourse unto the preceeding places, where euery thing is manifestly expressed. Thou shalt doe well, if earnestlie thou shalt pray that Lord onely, to whom the haruest pertaineth, that it would please him send true workemen thereto: To the manifestation, of his owne glorie before his congregation, by Iesus Christ: whose omnipotent spirite, satiate the harts of them which thirst ryghteousnesse.

Amen.

THE SOMMARIE OF
the first Chap.

OVr whole study should be to adhear vnto god: rñning to him in the time of tribulation (as doeth the wild hart, in the birning heate, to the could riuer) with sure hope of deliuerance by him allone. Not inquiring his name. That is the manner, how hee shall deliuer vs.

*The sommarie of the second
Chapter.*

BY faith haue we knowledge of god, whom we should seeke in his scriptures: and receaue him, as he is offered to vs thereinto: that is, a defēder, protector, refuge and father, inquiring no further speculation of him. For *Philip* desiring to see the Father: Answered Christ, *Who hath seene mee, hath seene the Father.* Meaning that the loue, goodnes, and mercy, which God the Father beareth vnto mankinde: hee had expressed in doctrine, and workes. And also should show a most singular token of loue, giuing

THIS BOOKE.

uing his owne life for his Ennemies.
And therefore would all men come to
him, to whome the Father hath giuen all
power.

*The sommarie of the third
Chapter.*

TRibulations are profitable to the
faithfull: for thereby the strength of
the flesh somewhat is danted, and cea-
seth to rehell against the spirite: And be-
ginneeth to seeke god, who is a peculiar
Father to the faithfull: deliuering them
from all tribulations: Not for their wor-
thynesse, but for his own mercie. World-
ly tribulations are the signe and token
of gods loue, albeit, the wicked and vn-
faithfull iudge otherwise, which in tyme
of tribulation runne from God, seeking
help at man (which is but vaine) where-
of they being frustrate, and deceaued, fall
in desperation.

*The summary of the fourth
Chapter.*

S iij

A BRIEFE SOMMARIE

THe faithfull thanke god in tribulation, and albeit our wicked nature, teacheth vs to flye from God, as did our first parent *Adam*, after his transgression: Yet faith in Iesus Christ leadeth vs, to the throne of our Fathers grace, where we finde goodnes, mercy, & iustice, giuen to vs freely by Iesus Christ, as they were giuen to *Adam*. Who albeit, fled from god: yet he moued of loue, toward his own handywork, followed him: and albeit, *Adam* at the voice of god, repented not, but obstinately excused his sinne: yet god made to him the promise of saluation, before hee pronounced his wrath cōtrary sinne (which of his righteous iudgement hee must punish.) And so *Adam* wrought nothing which might moue god to make this promise: more then hee wrought that of dust, and clay, hee should be made a liuing Creature, to the Image and similitude of god. And to *Abraham*, being an Idolater, was made the promise, hee should be the father of many nations (which hee merite not)

OF THIS BOOKE.

not) to whiche promise *Abraham* gi-
uing credite , was reackoned iust, by the
which it is plaine, that the mercy of god,
and not our workes, is the cause, that hee
calleth vs by his worde, whereto wee gi-
uing credite , are reackoned iust : all our
deseruings or merites, being excluded.

The Sommarie of the 5. Chapter.

A *Dam*, expelled forth of paradise,
had no consolation , except in the
blessed seede promised. By whom
hee beleued him to stande in gods fa-
uour, for all bodily consolation which
hee had of his two Sonnes , was turned
in dolour: when *Cain* killed *Abell*. In the
which dolour, *Adam* many yeares re-
mained , will God hauing compassion
vpō him, gaue him another sonne, named
Seth : of whome descended the blessed
seede. For this sonne, *Adam* gaue thanks
vnto god , taking all afflictions in pa-
tience, knowing him worthie of greater
punishmēt, by whose example we should
patiently (with thankesgiuing vnto god)

A BRIEFE SOMMARIE

suffer all tribulatiō. For none descending of *Adā*, by naturall propagatiō, are iuster then hee was after his fall : which all his life, suffered trouble, hauing no confort, but that he should ouercome all worldly calamitie (yea, and also the slighes of Sathan, which had deceaued him) by the blessed seede promissed. And this same should be our confort in all tribulations.

The sommarie of the 6. Chap.

BY bodily afflictions our faith is tryed, as gold by the fire. They are also a communion with the passions of Iesus Christ. And therefore in them haue we matter and cause to reioyce: considering we suffer without cause, committed contrarie man. Notwithstanding the wicked persecute the faithfull, in all ages, as if they had beene mischieuous or euill doers, as may be seene in the persecution of the prophets, Apost. & of Iesus Christ him self. The cause hereof, is the neglecting of gods word : and taking from faith her due office, whereof riseth all dishou-
ring

OF THIS BOOKE.

ring of god: for none may or can honour god, except the iustified man. And albeit, in diuerse men, there be diuerse opinions of iustification: yet they alone, in whome the holy spirit worketh true faith (which neuer wanteth good workes) are iust before god. The substance of iustification is, to cleaue fast vnto god, by Iesus christ, and not by our selfe, nor yet by our workes. And this Article of iustification should be holden in recent memorie, because without the knowledge thereof, no workes are pleasant before God.

The sommarie of the seventh Chap.

AS by perswasion of Sathan, *Adam* and *Eue* seeking wisdom, contrarie Gods commandemēt, were deceaued, and fell in extreame miserie. So they seeking iustification otherwise, then teach the Scriptures, remaine vnder the wrath of god: for faith alone reconcilieth man to god: which the Lawe whose office is onely to vtter sinne, and

A BREIFE SOMMARIE

trouble the conscience(as it did to *Adam* after his transgression) may not doe. Therefore who list to resist Sathan, let him cleave to faith : for it is the onely shield, which his dartes may not pearse.

The summary of the eight chapter.

C*Ain* a wicked hipocrit, killed his brother *Abell*. For no other cause, but that his brothers sacrifice pleased god, because it was offered into faith . And the posteritie of *Cain* pursued perpetually them which depēded vpon the blessed seede: while god was compelled to drown the whole world, 8. persons being reserued, amongst whom yet was kept the seed of Sathan, in the third sonne of *Noe*, *Cham*. From the dayes of *Noe*, to *Abraham* this article of iustification altogether was obscured, Idolatry spreading ouer all. The cause thereof was, they followed the external works of the holy fathers in sacrifice : but had no respect to faith, without the which all sacrifices are Idolatric.

The

OF THIS BOOKE.

*The sommarie of the ninth
Chapter.*

GOd of his mercy prouiding that his Church should not perish altogether: renewed to *Abraham* the promise of the blessed seede, made to *Adam*: whereto *Abraham* giuing credit, is without his workes reackoned iust. But shortly after begā sathā newly to pursue the iust, by his mēbers, stirring yp *Ismaell* against *Isaac*, *Esaū* against *Iacob*, but the iust, at the end, shall preuaile, as hath done Iesus Christ, whose brethrē we ar, by reason he is very man of the seed of *Adam*. And also because in him wee are adopted, and made the sonnes of god. The fleshly mā is euer deceaued, iudging the wicked to bee the chosē, as *Abraham* beleueed *Ismaell*: And *Isaac* beleueed *Esaū*, to haue beene their heires. But faith iudged righteously, which caused *Rebecca* to labour with diligence, that *Iacob* the youngest sonne should be blessed by his father.

The summary of the 10. Chap.

The

A BRIEFE SOMMARIE

THe *Jewes* hauing a carnall opiniō of the seede promissed (that their *Messias* should rule temporally, as did *Dauid*) refused Iesus Christ, appearing simple & poore. But the cause which moued Sathā to stirre vp his members against Christ was, that hee plainly taught, that by faith without all workes, man is reakoned iust. For the wicked thinking to make their foolishe workes a part of their iustificatiō: may neuer suffer them to bee damned. And the true Preacher can neuer, but exclude them from the iustification of man: as did the prophetes, Iesus Christ him selfe, and his Apostles, for which they suffered death: leauing to vs a sure testimonie, for confirmation of this article, which after Christs death was plainly preached.

The sommarie of the II.

Chapter.

SAthan perceauing his crafts, where- with hee deceaued mankinde, discovered, and his head troden downe by

OF THIS BOOKE.

by the death of Christ, cled him in a new arrayement. And finding them, whiche should haue truely preached, idle:perswaded man to inuent new works, by the which they should seeke iustificatiō, neglecting true faith. Whiche pestilent workes so hath abolished the effect of perfite faith: that they which are called bishops, vnderstand nothing thereof, but pursue all them, which truely preache or defende the same, by the which they showe them selues the Church malignant. For the chosen neuer pursue, but euer is pursued.

The sommarie of the twelfth Chapter.

IVstice in generall, is an outward obedience or honestie, which a man may performe of his owne power. And is deuided in the iustice of man, that is, which cometh of the law, which mā maketh: And in the iustice of the law of god. The iustice of man is deuided in politick,

A BRIEFE SOMMARIE

and Ceremoniall. Politicke iustice is: an obedience, which the inferiour estate giueth to their superiour: which should be kept, because it is the command of God that princes be obeyed. Ceremoniall iustice is: the obseruing of statutes and traditions commanded by the Bishope of Rome, counsels, or Shoolemaisters, which ar to be kept, so that they repung not to the law of god: nor yet that by the, men seeke remission of sinns. The iustice of the Law of God, is, to fulfill the same as it requireth: that is, to loue, feare, serue, and honour god, with all thy harte, and strenght thereof. Which because no creature in earth doeth: there is no man iustified, by the workes of the Law, for in all man (Iesus Christ excepted) is found sinne: as proue the examples of *Abraham*, *Moyse*, *Noe*, and vthers most holie fathers, in whom all sinne was found. For by the transgression of *Adam*, all his posteritie became rebels to the Lawe: And are compelled to pray with *Dauid*: Enter not in iudgement with thy seruant

OF THIS BOOKE.

(O Lord) for in thy sight no liuing creature shalbe found iust.

The summary of the xiiij chap.

SEing the our forefathers were not iust, by the law, nor workes thereof, of necessitie must we seeke the iustice of another (that is of Iesus Christ) which the law may not accuse: In whom if we beleeue we are receaued in the fauour of god accepted as iust without our merits or seruings. But here obiecteth the wicked (as their vse is, when any thing transcendeth their capacitie in vnderstanding) these questiones. First wherefore gaue God the Law: if man may not fulfill the same? Secodly, wherefore shuld we work good works, seing by them we are not made iust? thirdly whereby were the fathers made iust?

The summary of the 14. Chap.

FOR vnderstanding of the first question, man should learne to know god as hee is declared in the Scripture: That is to know him creator and maker

A BRIEFE SOMMARIE

of all : which also made all his creatures in their first creation good, and perfite, who not onely gaue a law to man: but also to the rest of his creatures: as to beasts, Sunne, Moone, sea, and elements. That thereby he might be glorified, & knowe Lord. And so to man hee gaue a Lawe, to the effect he should know his maker, and obey him. Which Law when *Adam* transgressed, he lost his perfection, and righteousnesse. And so the cause, why mā may not fulfil the law, is: that the law remaineth in the owne perfection: in the which it was first created by god: but mā by his disobedience, and foolishnesse, fell from his perfectiō. And therefore should he accuse him selfe, and not god, that he may not fulfill the law, which is perfite,

The summary of the 15. Chap.

IN *Adam*, after his transgression remained a litle of that knowledge, and power, with the which he was indewed by god: & from him it descended in his posteritie: whereby man may worke the outward workes of the Lawe. But the whole

OF THIS BOOKE.

whole obedience thereto, giueth no mā. For these wordes proue all man (Iesus Christ excepted) to be sinners by the law: Of the deedes of the law, shall no fleshe be iustified before god. Which wordes Sophistes would abolish, saying, *Paull* speaketh of the Ceremoniall law, and not of the morall, or law of nature: but the plaine wordes of *Paull*, proue them to be lyers, He sayeth: The law speaketh to all which are vnder the Law. And all men is vnder the law morall. And therefore *Paull* speaketh of the lawe morall which condemneth al man, Iesus Christ excepted.

The summarie of the 16 Chap.

THE iustice which is acceptable before god, hath diuerse names: first it is called the iustice of god, becaus it proceedeth onely of the mercy of god: secōdly it is called the iustice of faith: because faith is the instrumēt, whereby we apprehēd the mercy of god. And last it is called iustice, becaus by faith in christ, it is giue vs freely without our deseruings: but euē

A BRIEFE SOMMARIE

as the dry earth receaueth the raine, but all deseruings of the self: So receaue we the iustice, which is of value before god, without all our workes: but yet we must suffer god to worke in vs. And this iustice is plainly reuealed in the euāgel, frō faith to faith, That is, wee should continue in this faith all our life. For the iust liue by faith: euer trutting to obtaine that which is promised, whiche is eternall life, promised to vs by Iesus Christ.

The sommarie of the 17. Chap.

THe faith of the fathers before Christs comming in the flesh, and ours in the new testament: was and is one thing. For they beleueed them to stande in the fauour of god: by reason of that promised seed, which was to come, whome wee beleue, is come already, and hath fulfilled all which was spoken of him, in the law, and prophets. By this faith were the fathers made safe, without all their works as testifieth *Peter*. And where our aduersaries aske them, what auailed workes?

Wce

OF THIS BOOKE.

We answered, that works are an outward testimony to faith, by which only man, is first made iust: & thereafter his works please God, because the persone is acceptable. And so, no godly man forbiddeth good workes: but of necessitie, must they be excluded from the iustification of man. For *Paull* saith, if iustice be of the lawe, Christs death is in vaine. For albeit, iustice sometime be ascribeth to man: that is not, because it proceedeth of man: but because it is giuen to man, freely by god: like as our faith, is called the faith of Iesus Christ, because by him we are repute iust: for he is made to vs from god, wisdom, iustice, holynes, and redemption. And so all the scripture testifieth, vs to be made iust freely, by the mercy of God, that all glory may be giue to him. And therefore, who make workes a part of their owne iustification, spoile god of his glorie.

The summarie of the 18. Chap.

GOD loueth vs, because wee are his
Gown handywork, created vnto good
T iij

A BRIEFE SOMMARIE.

works in christ Iesus. In whom we remaine, as branches in the wine roote, bringing forth good fruites, not of our owne strenght: but of the power of the spirite, of Iesus christ remaining in vs, by true faith: which works the law may not cōdemne, because they are the works of Iesus christ, and not ours. And so the glorie of works is excluded by the law of faith. For in our iustification, wee onely receaue, as did our Father *Abraham* (whose sonnes wee are by faith) which was reaked iust, before he wrought any good works. The veritie of the scripture proueth, that the heritage commeth not by the lawe: for by the law, *Ismaell*, and *Esaue*, the eldest sonnes should haue succeeded to the heritage: and not *Isaac* & *Iacob*, which were yonger. And so by the promis commeth the heritage, and not by the lawe. For the law euer accuseth, & craueth more of vs, thē we are able to pay. And therefore damnation abydeth vs, without we apprehēd Iesus Christ, which payeth for vs, that which the lawe requireth. For hee alone
taketh

OF THIS BOOKE,

taketh away the sinnes of the world. Hee called all to him self, and sendeth none to the law, to seek iustificatiō. And therefore, who seeketh any parte thereof by their workes, spoile Christ of his office.

The summary of the 19. Chap.

AS the good tree beareth good fruites, so the iust man worketh good workes : but neither maketh the fruite the tree good : nor yet the workes the man iust: for as the tree is before the fruite: so the mā is iust before the worke be good. We should worke good workes, becaus wee being sometime the sonnes of gods wrath, and subiects to sathan, are bought by the blood of Iesus Christ, to serue in his kingdome : in the which ruled faith, hope, and charitie, euer working righteousness vnto life. By the cōtrarie in the kingdome of the deuill, rule incredulitie, dispaire, and enuy, euer working vnrighteousnes. And so we owe obedience to him, whose seruants we ar. There be diuers princes, realmes, subiects and rewardes, no man can serue both,

A BRIEFE SOMMARIE

nor of both the rewardes, no man shall be participant; but who serueth sinne, receaueth eternall death for his reward: and who serueth righteousness, receaueth life euerlasting, by Iesus Christ.

The sommarie of the 20. Chap.

WOrkes are commended in the scripture, not that they iustifie before God, but that they are the fruites of a iustified man, wrought to testifie his true faith. Which onely iustifieth without workes, either preceeding, or following the same. And that proueth *Paull* (saying) without faith, it is impossible to please god. And also, all which is not of faith, is sin: whereof it is plaine, that sophistes alledging that workes preceeding faith, deserue, the grace of god, *De Congruo*: say as much as sin deserueth the grace of god: for all workes preceeding faith, is sinne. And that workes following faith, iustifieth not, testifieth the same *Ap.* saying: not of the works of righteousness, which we haue wrought, shall we be safe,

O F THIS BOOKK

safe, but according to his mercy god hath made vs safe. And so neither works preceeding, nor following faith, iustifie.

The summary of the 21 chap.

THE wicked by works of their own intention, would be a part of their owne saluation: because thay seek their own glorie (as did the Scribs and Pharisies) and not the glory of God. But seeing the works commanded by god done without faith, to deserue, remission of sinnes, are abomination before god, as testifieth *Esay*: what shalbe of the vaine workes of man, set vp without the command of god: by which hypocrites would be made iust. And if we should confesse (as commandeth Iesus Christ) when we haue done all: yet wee are but vnprofitable seruauntes: where is the merite of the workes of supererogation: which hypocrites would sell to others: And if *Paul* which had right excellent works, esteemed them al, to be but filthinesse, that he might winne Christ, and be found in him

T v

A BRIEFE SOMMARIE

not hauing his owne iustice, which is of the lawe: but the iustice which is of the faith of Iesus Christ: If *Paul* (I say) sought no iustice in his own works, how shal we (whose workes are on no maner equall, to the workes of *Paul*) be iustified thereby: And therefore with the scripturs and Apostles we cōclude, that by faith onely in Christ, we are made iust, without all law or workes. And after man be made iust by faith, and possesseth Iesus Christ in his hart, then can he not bee idle. For with true faith, is also giuen the holie spirite: which suffereth not man to bee idle, but moueth him to al godly exercise of good workes.

The summarie of the 22. Chap.

After the article of iustification, christians should bee instructed to doe good works: not these which are inuēted by mā, but which are cōmanded by god: amongst which the principall is, to reioyce in tribulation: giuing thanks to god, in all things, with sure hope, and patience,
aby-

OF THIS BOOKE.

abyding his deliuerance : knowing that the life of man is a perpetuall battell vpo earth: The law of the mēbers euer rebelling against the law of the mind. The law of the members, wee call the tyrannie of the deuill, euer drawing vs to the lustes of the flesh, not onely in externall works, but also in the inwarde affections of the minde: as to doubt of the goodnesse and mercy of god, to be sloughtful, and not to loue, and feare him, with our whole hart. The law of the minde or of the spirite is: the motion of the holie ghost, stirring vs vp to all iustice, and righteousness: which we know to bee good, and yet finde no power in our selfe, to performe the same. And this battell is most vehement in the most holy, as witnesseth *Paul*. And therefore to kill this outwarde man, which is our wit, reason, and will, we should offer our bodies vnto god in a quicke, liuely, and holy sacrifice: but before this sacrifice bee pleasant to god, must the minde (which is the Fountaine of all good workes) bee renewed with the spirite

ABRIEFESOMMARIE

of god, and made cleane: which is, when we cast from vs our wisedome, righteousness, holynes, and redemptiō, and receaue the same from Iesus Christ. Some there is, which put their whole trust in their own works, thinking thereby to obtaine the eternall glorie. And these men go before Christ, and are called Antichristes. Others there is, which thinke faith not sufficient: but will haue their workes ioyned to helpe Christ: and these goe astray from him. For none of these two kindnes suffereth Iesus Christ death: but for them onely which follow him, laying all their sinnes vpon his backe.

The Sommarie of the 23. Chap.

THe foolish reason of man, perswadeth vs, to leaue the workes commanded by god: And to set vp workes of our own inuention, thinking God to bee pleased therewith, becaus they are done of good zeale, and intention. The scriptures of God sheweth all the thoughtes and cogitations of man, to be euill at all time.

And

OF THIS BOOKE.

And if so bee, what is our good intentiō?
But whether the intent of man bee good,
or not, the fruites proceeding therefrom,
shall testifie. For as sometime in *Israell* a-
bounded all Idolatrie (they hauing gods,
according to the multitude of their Cie-
ties) So nowe amongst them which are
called Christians, are set vp, carued Ima-
ges, defended, adorned, and worship-
ped, contrarie the expresse comman-
dement of God. The blessed sacrament
of Christs body and bloud, abused, and
prophaned, before them. And all this and
much more abomination proceedeth frō
that zeale, which wee call good. But how
good that euer it appeare in our sight the
adhearers thereto shall receaue the ma-
lediction of God.

The summary of the 24. chapter.

NO better works can be, then *Iohn*
the baptist taught to the people:
which are the workes of mercy,
and to desist from fraude, iniurie, and op-
pression. And these workes (and not the

A BRIEFE SOMMARIE

vaine inuentions of man) pastours should teach their flocks : instructing the first, in perfite faith. For Iesus christ (being asked by the *Iewes* what they shuld do, that they might worke the workes of god: that is, that they might please god) answered: This is the worke of God, that yee beleeue in him whome he hath sent. By the which words, our maister vnderstandeth, that without faith, whiche is the worke of god, and not of man, no worke pleaseth god.

The yoke of Christ is easie, and his burden is light to the faithfull, because they lay all their sinns vpon Christs backe, and follow him, euery man in his owne vocatiō. There is two maner of vocatiōs, one immediate by god, as the prophetes, and Apostles were called, to be preachers without authoritie of mā. Another is mediate, as when one mā called another: As *Paull* called *Timoth.* & *Tit.* to be bishops. There is a generall vocatiō, by which all the chosē are called to a Christian religion. Hauing one lorde, one faith, one bap-

OF THIS BOOKE.

baptisme: In this vocation, there is no difference of persons, but all are equally loued by god: becaus we ar all the sonns of one father, & al boght with one price, all seruaunts to one lord, all guided with one spirite, all tending to one end, and shall all be participant of one heritage, that is, the life eternall by Iesus Christ, by whom we are all made priests, and kings: but let no mā herefore, vsurpe the authoritie of a king in dignitie: nor the office of a priest in administratiō of gods word, & sacraments: for that pertaineth to a speciall vocation.

The summary of the 25. Chap.

All estate of man, is conteined within one of these four special vocations, either is he prince, or subiect: pastor, or one of the flocke: father, or sonne: lord, or seruaunt: In the prince is conteined all magistrats, hauing Iurisdiction in a cōmounweall. Whose duety is, first to know god, and his lawe, which hath placed them in that authoritie.

A BREIFE SOMMARIE

Secondly to guide, feed, and defend their subiects: knowing them selues to be no better of their nature, then is the poorest in their realme. Thirdly to defend the iust and punish the wicked, but respect of persons. Hauing their harts and eyes cleane and pure from all avarice. They are called the sonnes of God, and should be obeyed in all things, not repungning to the cōmand of god, because they are ordeined & placed by god: to punish vice & mainteine vertue, and therefore their owne life should be pure and cleane: first because otherwise they can not punish sinne: and secondly, because the wickednesse of princes, prouoketh their subiects to the Imitation thereof. And therefore the life of princes shuld be pure & cleane as a mirrour to their subiects: and should admitte into their kingdomes, no worshipping of god: except that which is commanded in the scripturs: for god being commoued by Idolatry: and strange worshipping, hath destroyed many kingdomes, as all prophecys witnesse.

The

OF THIS BOOKE.

*The sommarie of the twenty
sixt Chapter.*

THE principall office of a Bishop is, to preache the true Euangell of Iesus Christ, knowing that if the flocke perishe, the bloud shalbe required at his hands. And that hee neglecting the preaching of the Euangell, is no bishop, nor can doe no worke pleasant before god. And therefore no bishop should mixt him selfe with temporall or seculer busines: for that is contrarie his vocatiō: but continually should preache, reade, & exhort his flocke, to seeke their spirituall foode in the Scriptures. And so the tyrantes in these dayes, forbidding men to reade the Scriptures, declare them selues, wolues, and no pastors: whom god shall shortly punish (because they haue condemned his command: attending altogether vpon their own vaine superstitions) as he did *Hely*, and his two sonnes vnder law: and the whole priesthood after Iesus Christ.

A BRIEFE SOMMARIE.

*The summary of the twentieth
ewint chap.*

THE office of the Father (vnder whom
is comprehended all householders)
is to rule, and guide his children, family
and seruants, in all godlinesse and ho-
nestie: instructing them in the Law, and
word of God. For honest householders,
who liued in chaste matrimonie, ruled, &
guided their householdes well, nourished
their children in the feare and reuerence
of God: were chosen to be Bishoppes in
the Primitiue church, And therefore
they are blasphemous to the holy spirit:
which inhibit the Laikes (so style they
the chosen of God) learning, reading &
teaching of the holy Scriptures, wherein
is contained the foode of the soule: wher-
of Antichristes willing to deprive them,
would also kill the soule. For the soule
without gods worde, hath, nor may haue
no life. The office of the husband is, to
loue, and defend his wife, giuing to her
onely his body. The office of the wife is
like

OF THIS BOOKE.

likewise to loue, and obey her husband, vsurping no dominion ouer him. And the office of them both is, to instruct their children in gods Law: euer giuing to them, example of good life: and holding them at godly occupations, labouring also them selues faithfully, for sustentation of their families.

The summarie of the 28 Chap.

THE office and duetie of the Lord is, to pay vnto his seruants, the rewarde promised. And the office of the seruant is, faithfully to worke, and labour, to the profite and vtilitie of his lord, but fraude or simulation, as hee would serue Iesus Christ. The office of the subiect is, to obey his prince, and rulers placed by him: giuing vnto them, honour, custome, and tribute, nor requiring the cause, why they receaue the same: for that pertaineth not to the vocation of a subiect. The office of the sonne is, to loue, feare, and honour his parents. Which honour standeth not in words only, but in ministring

A BRIEFE SOMMARIE

of all things necessary vnto them, which
if the sonne doe not to the father and
mother, hee can doe no good worke be-
fore god. And therefore deuilish doctors
are they, which teach men to found soule
masses of their substance: suffe-
ring father and mother, to
labour in indigence
and pouer-
tic.

FINIS.

*The workes before written, are they, in
which euery christian should be exerci-
sed, to the glory of god, and vtilitie of
his neighbour.*



